

# LEVITICUS 13

Written and compiled by Gary Kukis

## Leviticus 13:1–59

## Identification and Treatment of Serious Skin Disorders

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Leviticus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Leviticus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Leviticus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** Leviticus 13 is all about the identification and treatment (by the priests) of serious skin disorders, called leprosy in most Bibles. This is one of the places in the Torah where quarantine is used.

The Bible Summary of Leviticus 13 (in 140 characters or less): *If anyone has leprosy the priest shall declare them unclean and they shall live outside the camp. A leprous garment shall be burned.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 13, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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<sup>1</sup> From <http://www.biblesummary.info/leviticus> accessed December 13, 2020.



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| Doctrines Covered or Alluded To  |  |  |  |
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| Additional doctrines and links are found in <a href="#">Definition of Terms</a> below. |  |  |  |

| Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter |  |  |  |
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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

| Definition of Terms  |  |
|--|--|
| <b>Rebound<br/>(Restoration to fellowship with God)</b>  | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>The Tabernacle</b>  | The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Tabernacle (Redeeming Grace)</b> ; <b>Jesus—the Golden Lampstand</b> ( <a href="#">Grace Bible Church</a> ). |
| <b>Torah, The</b>  | The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.  |
| <p>Some of these definitions are taken from</p> <p><a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p> |  |
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## An Introduction to Leviticus 13

**Introduction:** Leviticus 13 is about leprosy, which is an overarching term which takes in a great many skin diseases suffered by the Hebrew people during this era. Furthermore, the two most important considerations appear to be are, is the disease spreading (and, if so, how rapidly); and is the disease contagious? In an age when medical treatments were in their infancy, this responsibility to deal with this disease was placed upon the priests.

Several questions always emerge when examining some of the ceremonial, dietary and medical information found in Scripture (primarily in the **Torah**): (1) How much of it is just what it says it is? Do we simply take what we read at face value and go no further with its meaning? (2) How much of what we are studying has a hidden meaning (or is a type)? I am not suggesting a meaning which has been hidden for many, many centuries and will be magically unearthed by my study; but is there anything which has a second or symbolic meaning? There are a number of passages lifted out of the Old Testament into the New, where a unusual application is made to that passage. (3) Finally, how much is specifically beneficial to the Hebrew people in that day and time?

A simple illustration of this is the clean and unclean foods. I don't know that there is any morality which is necessarily associated with foods so designated as clean or unclean. That is, is pork or shrimp inherently bad for some hidden or symbolic moral reason? I do not find any evidence for this point of view. However, it appears that there were health benefits associated with the eating or not eating of certain foods during a time when there was no refrigeration and not much by way of advanced preservation methods.

Various kinds of skin diseases, all under the banner of the term leprosy, seem to be real afflictions which might be seen as having moral parallels. That is, the skin diseases themselves speak of the corruption of man and the general uncleanness of mankind. It does not mean that those so afflicted were particularly at fault for having these afflictions (although that may be the case for some individuals).

What appears to be the case is, some epidermal problems from that era became infected and began to spread out and to affect subdural tissue. The priest was to identify what was going on—sometimes put the person into isolation for a week or two in order to see what changes are occurring, and then to pronounce the man clean or unclean. *Clean* meant that the person could return to his life, work, family and friends; and unclean appears to mean that the person was destined for a life of isolation. Exactly what was occurring at skin level, we don't know from a modern perspective—bacterial infection, virus infection, etc. The priest was required to determine the progression of the skin disease and then to determine the future of the man. If this skin disease appeared to be something that might spread to others, then the man would be classified as unclean.

In this era, it is clear that the priests would have to know and review this chapter. This was a part of their duties. When someone had a skin disease, the priest had to determine the origins of that disease and then determine, based upon the Scriptures, whether the skin issues of one person were a danger to others as well.

It is more difficult to determine why someone would study this chapter today. I do, simply because this is the next chapter in Leviticus. I am curious, however, as to whether modern physicians have read this chapter, and what do they make of it. Again, there is no treatment prescribed in this chapter apart from quarantine and permanent isolation. Are these the right calls being made?

The intent of some portions of the Law were to maintain and protect the people of Israel (and any nation or group of people who admired the sons of Israel could certainly take up the laws and guidance found in the Torah and apply it to themselves as well). We know that the sons of Jacob were both protected and perpetuated by the Law, because we all know Jews today. You may or may not realize that you know someone who is racially Jewish; but many entertainers and actors of the years have been Jewish or part Jewish. How many Hittites do you know? Or Assyrians, or Medes? These represent massive populations which did not survive in a recognizable racial state. Now, you may say, "Well, I know Egyptians and Syrians; and those people go way back as well." You know people who have become identified with specific geographical areas. Are they actually related to ancient Egyptians or ancient Syrians? These areas have not been known for their peace and prosperity. But if you know a Jew, they are racially related to Abraham, Isaac, and Jacob. What we find in the Torah speaks to the things which protected the Hebrew people for millennia.

There is one more consideration which is quite important and that is, *what level of detail is good for this chapter?* As is true throughout Scripture, there is a level of depth and detail which may be explored for any chapter or Biblical topic which, quite frankly, goes too far and bores the pants off everyone.

Some chapters in the Bible interest me greatly; and others leave me cold. This one, when I began it, it was all perfunctory. It was the next chapter, it was God's Word; but spending weeks of study on skin disorders? Quite frankly, I was not very interested. When I got about three-quarters of the way through this chapter, I began to think, *is there any important medical information to be found here in this (and the next) chapter?* Well, I *ducked medical perspective of Leviticus 13* and I was pleasantly surprised. On the one hand, various skin ailments do not interest me, but Bible apologetics does. It became clear that there was a plethora of evidence that this chapter was way ahead of its time.

One of the interesting things about this chapter, in the realm of the Hebrew language, is, we have many wâw conjunctions, but sometimes with imperfect verbs (generally wâw consecutives and imperfect verbs go together). What is different here is, this is not narrative. In a narrative, the action is moved along using wâw consecutives and imperfect verbs.

Regarding the translation of this chapter—I have made a serious attempt to both standardize and update the vocabulary of this chapter, using words like *epidermis* and *serious skin disorder*. For some of the definition lists,

I reordered them or changed them slightly, so that I would be able to typically choose the first word on the list, in order to maintain some consistency throughout this chapter. On occasion, I used some words or phrases from other translations. For instance, I liked the ESV's *diseased area* in its translation, so I use that throughout.

I have also noticed that part of the key to translating and understanding this chapter is to recognize that some pairs of words have a meaning that might go beyond the simple combination of the two words. The word translated *flesh*, *skin* throughout this chapter seems to take on a new dimension when put together with another word.

In this and other chapters, Moses appears to have access through God to important medical information, advanced for its time.

*From Evidences for the Bible: In numerous instances the Bible contains medical information that far predates man's actual discoveries of related principles in the field of medicine. The medical instructions given by Moses to the Israelites some 3500 years ago were not only far superior to the practices of contemporary cultures, they also exceeded medical standards practiced as recently as 100 years ago. Where did Moses get this advanced information?*<sup>2</sup>

This, in fact, may be the pertinence of this and the next chapter to us today. In the era in which this was written, there were important keys to the diagnosis of a plethora of skin disorders, which included treatments or guidance when dealing with such epidermal conditions.

*Karl Butt remarks: While it is the case that the Bible does not present itself as a scientific or medical textbook, it is only reasonable that if God truly did inspire the books that compose the Bible, they would be completely accurate in every scientific or medical detail found among their pages. Furthermore, if the omniscient Ruler of the Universe actually did inspire these books, scientific and medical errors that fill the pages of other ancient, non-inspired texts should be entirely absent from the biblical record. Is the Bible infallible when it speaks about scientific fields of discipline, or does it contain the errors that one would expect to find in the writings of fallible men in ancient times?*

*Butt continues: While some medical practices in the Pentateuch are similar to those found in ancient Egyptian documents, the Pentateuch exhibits a conspicuous absence of those harmful malpractices that plague the writings of the Egyptians. Moses penned the most advanced, flawless medical prescriptions that had ever been recorded. Furthermore, every statement that pertained to the health and medical well-being of the Israelite nation recorded by Moses could theoretically still be implemented and be completely in accord with every fact modern medicine has learned in regard to germ spreading, epidemic disease control, communal sanitation, and a host of other medical and scientific discoveries.*

As an aside, Butt points out that, even though Moses was raised with the greatest education a person could have during that period of time; and even though Egypt was a world center of medical knowledge, the Bible contains none of the false conceptions or bad treatments which could be found in Egypt during Moses's time. Eating various sorts of dung or using it in various ways—found throughout ancient Egyptian medical “journals”—is not found in the Scriptures.

*Butt then adds: [Exodus, Leviticus, Numbers and Deuteronomy] are not devoted entirely to the enumeration of medical prescriptions. They are not ancient medical textbooks. These books do, however, contain numerous regulations for sanitation, quarantine, and other medical procedures that were to govern the daily lives of the Israelite nation. Missing entirely from the pages of these writings are the harmful remedies and ingredients prescribed by other ancient civilizations. In fact, the*

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<sup>2</sup> From <https://bibleevidences.com/medical-evidence/> accessed December 19, 2020.



*Pentateuch exhibits an understanding of germs and disease that much “modern” medicine did not grasp for 3,500 years after the books were written.<sup>3</sup>*

**Application:** There is a lesson to be learned in all of the precautions that Israel was supposed to take (and this refers to which foods Israel was to eat and how it was to treat infectious diseases). Too many of us, as believers, seem to think that we have entered into a supernatural life as believers. In a way, we have, as we can be filled with God the Holy Spirit. But, in another way, we haven't. We are still subject to the various mundane things in life. For instance, if the speed limit says 35 mph, then we are not to careen down the road at 60 mph, trusting God to deliver us or anyone who might be in our way. No, we do not do that! God protects us and the people in our path when we observe the laws of the government. Similarly, when there are diseases and pandemics, we do not rush headlong into such danger, associating with strangers but without wearing a mask (if such a thing is prescribed). I fully understand that we, as natural born rebels, want to walk into a store revealing our naked faces for the world to see, even though the store requires us to wear some sort of a face covering. However, we are to wear masks, if a store (or other business) requires us to do so. We may not realize it, but many times, our lives are delivered because we have obeyed the authority over us. We might be surrounded by people with a dangerous disease, but we are protected by the protections set in place by the authorities over us.

**Application:** Now, I recognize that we may want to rebel against such requirements; and there might even come a time where we refuse to listen to the government mandates, and we open up our store. This we would do, fully understanding that, we might be fined, we might get sick, we might have customers who get sick as a result. I am not saying that there is a circumstance under which we, as believers, might not find it almost impossible not to do this. However, when we move forward with something which flaunts the local authorities (and, I realize that many of us want to do this), we need to be circumspect in our actions.

**Illustration:** I write this at the end of 2020 and our city and county (I live in Houston, Texas) put our certain requirements as well as certain recommendations. The church I attend, Berachah Church, obeyed the requirements and operated within the recommendations, but, in such a way, as to provide a great deal of flexibility to its congregants. As a result, many people *had church* at home, watching a computer screen; and man attended church in person. The number of infections passed along from being in my church has been low (I don't know if there were any). Now, this was not necessarily a result of supernatural protection by God. More than likely, the safety and protection was based upon followed a number of mundane rules that most of us did not want to follow, but we did.

This is what some of these chapters in Leviticus are all about. God gave specific guidelines to Israel, and these guidelines protected the people of Israel from unclean foods (which might carry a disease) and from leprous people and leprous clothing (all of which could infect hundreds or even thousands of people). My point is, God did not put a miraculous shield all around Israel and around each citizen of Israel, as if we were encased in a plastic see-through body shield; but Israel was protected by following a number of common sense directions given in the Law of Moses.

**Tangent:** Our lives are made better and protected by obeying the authorities over us, even when we don't want to (Romans 13). Presently—I write this in 2020, and who will be sworn into the office of president is still unknown—one candidate has seemingly benefitted from a fraudulent election and that candidate very likely could be sworn into office. Now, I fully understand that the means of his election were fraudulent; and that this swearing-in could mark the end of a real Constitutional republic in the United States. The freedoms of the United States which we have come to know and appreciate could end as of January 20, 2021. However, this does not give me the right to disobey the government or to disobey all federal laws after that point. I am still subject to the laws and regulations of this United States, even though the democratic institution of voting has been compromised. This is for every Christian.

**Tangent application:** God has not called upon us to rise up against a fraudulent government. God has not called upon the believer to rebel and destroy nation United States, in search of a more perfect union. This is not our

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<sup>3</sup> From [Apologetics Press](#); accessed December 20, 2020.



place; this is not even our fight. Now, this does not mean that we cannot, through all legal and legitimate means possible, attempt to secure the freedoms and legitimate election process. That falls into line with making our environment what we want it to be. But we can only act lawfully; we cannot take up arms against the government, no matter how legitimate we think or know it to be. We cannot act outside of the realm of laws—even if we do not like them—to remove an illegitimate authority.

**Tangent Application:** We have to recognize that the United States is very possibly under disciplinary action from God. We have a place in this world as a client nation to God, and if we fall short of God's requirements, there are times when lose some of the freedoms and benefits that we have come to take for granted. If it helps for us to understand, we have all had lousy bosses in the past (I have had the experience of about a third lousy, about a third good, and about a third so-so). It was my job to obey the authority of my boss, no matter how I rated him in my own mind. I might like him, I might not; but he was the authority over me. Interestingly enough, there have been some bosses that I have had that, initially, I thought were lousy, and later decided, they were pretty good. But, just like it was never my job to try to take down a company because I did not like the boss over me; it is not the Christian's job to try to take down our nation because we have illegitimate authorities over us.

Leviticus 13 might go quickly in terms of reading or listening; however, it was a long haul in terms of actually writing this. There are a lot of words that, while not peculiar to this chapter, their technical meanings were difficult to ascertain, many present-day translations being of limited help. I am certain that because so many people considered Leviticus to be repetitious and hard to read that perhaps they put their weakest translators on the job. I don't know; but often the English words found in this chapter do not coincide with their incidence outside this chapter (and the same could be said for quite a number of words which are found in Leviticus).

This particular chapter deals with various skin disorders and epidermal diseases, some of which are dangerously communicable. There are several words which occur over and over in this chapter and are often mistranslated or translated in such a way that one does not recognize that they are found in a different context elsewhere in the Bible. I will deal with several of these words almost immediately within the first few verses of this chapter.

Leprosy is the Hebrew word *tsâra'ath* (תַּעֲרָאֵת) [pronounced *tsaw-RAH-ahth*] found primarily here and Leviticus 14. Other than its twenty appearances in these two chapters, it is only found in six more places in the Bible (Deut. 24:5 2Kings 5:3, 6–7, 27 2Chron. 19). Strong's #6883 BDB #863. The corresponding verb is *tsâra'* (עָרָא) [pronounced *tsah-RAWG*] found more often throughout the Bible, several times in the next two chapters, and in Exodus 4:6 Numbers 5:2 12:10 2Sam. 3:29 2Kings 5:1, 11, 27 7:3, 8 15:5 2Chron. 26:20–21, 23. Even though it is a verb, it occurs only in the Qal and Pual participles and acts like an adjective in most, if not all, of those passages. Strong's #6879 BDB #863.

It appears to refer to skin diseases which spread and/or are infectious, but not exclusively to leprosy (also known as Hansen's disease). Unlike one author who said that the Jews would not understand the concept of infectious, that may or may not be true, but that is not the issue here, as Y<sup>e</sup>howah dictated this portion of the Bible to Moses and Y<sup>e</sup>howah knew and perfectly understood infectious skin disorders in eternity past. We know that Y<sup>e</sup>howah understood this because the most common prescription for leprosy was quarantine of the wound (Leviticus 13:4, 11, 31) and/or the patient (v. 26) and/or anything which might carry the disease (vv. 50, 54). Because of the specificity of the disease leprosy, this word would be a superset of the disease leprosy; that is, leprosy would be one of the skin disorders mentioned. This is confirmed by some of these passages reveal an atypical quick recovery from the disease in question (vv. 14–16, for instance).

We get the word leprosy from the Greek *lepra*, which was used in the Septuagint and in the New Testament. It was in 1873 or 1874 that the Norwegian G. Armauer Hansen discovered the bacillus he named *myobacterium leprai*, which was present in most cases of leprosy. Due to his discoveries, it is more often called Hansen's disease today.

Leprosy proper occurs in two forms, one an infectious spreading disease and the other is a more benign form. Both begin with a patch of skin which is discolored, often on the face, and the infected area may be impervious to pain, due to possibly nerve damage. The more destructive of the two leprosy, lepromatous, can spread

quickly in all directions and spongy, tumorous growths can appear on the epidermis. The disease destroys the flesh on the hands and feet, causing them to become deformed and it into the body and affects various organs. An untreated case of leprosy last as long as twenty years, the person eventually dying of the disease itself or another infection which attacks the weakened body. The less destructive leprosy, tuberculoid, can eventually spread to several discolored areas on the person, recognizable usually by a low ridge around the infected area. Even an untreated case can heal within 1–3 years. Although we are not given many case histories in the Bible, it is possible that due to the plagues of Egypt that leprosy could have spread from there in some way or another or it could have been resident in the desert area. Like AIDES, leprosy will have periods of time in the carrier's life when the disease flares up and the patient can have fever and experience pain. These periods of time might last from a few hours to a few weeks. During this time is when the leprosy is the most infectious. Although there is no indication that the Israelites could treat this disease with anything other than quarantine, we have very effective cures today which do not require the isolation of the infected patient.<sup>4</sup>

Whereas, it is reasonably easy to consider spiritual parallels to the disease of leprosy (that it symbolizes our sin nature or our sinful actions), this is certainly not the thrust or importance of this chapter, even today. I believe that today, we will find it remarkable as to accurate the information about leprosy is; including how to diagnose it and how to deal with it. What we read in Scripture is *not* a rehash of the medical knowledge of that era.

### Three Definitions of Leprosy (DuckGoDuck)

A chronic, mildly contagious disease of tropical and subtropical regions, caused by the bacillus *Mycobacterium leprae*, marked by lesions of the skin and mucous membranes and damage to peripheral nerves and other organs that, if untreated, can progress to disfigurement, lack of sensation, and blindness.

A name given to several different diseases. Regarding the leprosy of the Jews nothing certain is known. The term was probably applied to various cutaneous diseases, especially those of a chronic or contagious character. The term is now commonly restricted to *lepra cutanea*, or *elephantiasis Græcorum*. See *lepra*.

A cutaneous disease which first appears as blebs or as reddish, shining, slightly prominent spots, with spreading edges. These are often followed by an eruption of dark or yellowish prominent nodules, frequently producing great deformity. In one variety of the disease, anæsthesia of the skin is a prominent symptom. In addition there may be wasting of the muscles, falling out of the hair and nails, and distortion of the hands and feet with destruction of the bones and joints. It is incurable, and is probably contagious.

From [DuckGoDuck](#); accessed December 21, 2020.

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Although leprosy and the other skin disorders alluded to in the next two chapters are real, they also speak of the invasive nature and destruction of the old sin nature when given full, uncontrolled reign over the life. AIDES is not unlike leprosy in this respect. It can affect the entire person for the entire remainder of their life, often isolating them and then destroying them over a period of several years. Certain unchecked sins have the same destructive affect, isolating us from our loved ones and destroying our lives over a period of several years. This is apart from divine discipline (which is not a privilege of the unbeliever, anyway).

When I began to do a web search on the application of this chapter, I was quite impressed by the stuff that I found.

### Laws of Quarantine (Bible Evidences)

In the same Med-Planet encyclopedia cited above we read that "It was not until 1873 that leprosy could be

<sup>4</sup> Most of this information came from ZPEB, Vol. 2, pp. 138–139 and the 1983 World Book Encyclopedia, vol. 12, pp. 179–180.

## Laws of Quarantine (Bible Evidences)

shown to be infectious rather than hereditary.”<sup>2</sup> Of course God knew this all along, as His laws to Moses reveal (Leviticus 13, 14, 22, Numbers 19:20). His instructions regarding quarantine to prevent the spread of leprosy and other infectious diseases are nothing short of remarkable, considering that this life-saving practice was several thousand years ahead of its time. Infected persons were instructed to isolate themselves outside the camp until healed, and were to shave and wash thoroughly. The priests that administered care were instructed to change their clothes and wash thoroughly after inspecting a plague victim.

It should be re-emphasized that the Israelites were the only culture to practice quarantine until the last century, when medical advances finally demonstrated the importance of sanitation and isolation during plagues. The devastating black plague of the 14th century that claimed millions of lives was not broken until the church fathers in Vienna began encouraging the public to start following the guidelines as set forth in the Bible. The promising results in Vienna compelled other cities to follow suit, and the dreaded plague was finally eradicated<sup>3</sup>.

<sup>2</sup> Leprosy, Medic-Planet Encyclopedia.

<sup>3</sup> Grant R. Geffrey, *The Signature of God*, 1996, p 149

From <https://bibleevidences.com/medical-evidence/> accessed December 19, 2020.

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## Titles and/or Brief Descriptions of Leviticus 13 (by various commentators)

Morris Jastrow: *[Exodus 13:2–46 is a] diagnosis and treatment of various symptoms of pathological phenomena on the skin.*<sup>5</sup>

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

## Brief, but insightful observations of Leviticus 13 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

<sup>5</sup> From [Gordon.edu](https://www.gordon.edu/), accessed December 19, 2020.

Fundamental Questions About Leviticus 13

It certainly occurs to me as to wonder of the relevance of this chapter for today? Is it now finally time for the principled commentator to come out and take a stand against leprosy? Or is this strictly a chapter for the people of Israel to know and follow 3700 years ago?

Interestingly enough, I am finding a great deal of good supplementary material for this chapter.

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It is important to understand what has gone before.

The Prequel of Leviticus 13

Leviticus 13 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Leviticus 13

| Characters | Commentary |
|------------|------------|
|            |            |
|            |            |
|            |            |
|            |            |

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We need to know where this chapter takes place.

The Places of Leviticus 13

| Place | Description |
|-------|-------------|
|       |             |
|       |             |
|       |             |
|       |             |

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## By the Numbers

Item

Duration; size

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## Timeline for Leviticus

There is very little narrative in the book of Leviticus; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Leviticus 13:

### A Synopsis of Leviticus 13

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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### Outlines of Leviticus 13 (Various Commentators)

Rooker saw<sup>6</sup> seven types of infectious skin diseases in Leviticus 13:1-44:

<sup>6</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Leviticus 13 (slightly edited).

## Outlines of Leviticus 13 (Various Commentators)

Skin eruptions (Leviticus 13:1-8),  
 Chronic skin disease (Leviticus 13:9-17),  
 Boils (Leviticus 13:18-23),  
 Burns (Leviticus 13:24-28),  
 Sores (Leviticus 13:29-37),  
 Rashes (Leviticus 13:38-39),  
 and Baldness (Leviticus 13:40-44).

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It is easy to get lost in the minutia of this chapter.

## Leviticus 13 Organized (by Dr. Thomas Constable)

Tests for various skin diseases Leviticus 13:1–37  
 Introduction Leviticus 13:1  
 First set of tests for skin disease Leviticus 13:2-8  
 Second set of tests for skin disease Leviticus 13:9-17  
 Third set of tests for skin disease in scars Leviticus 13:18-23  
 Fourth set of tests for skin disease in burns Leviticus 13:24-28  
 Fifth set of tests for skin disease in scalp or beard Leviticus 13:29-37  
 Diagnosis and treatments Leviticus 13:38–46  
 A skin disease that is clean Leviticus 13:38-39  
 Baldness and skin disease Leviticus 13:40-44  
 Treatment of those diagnosed as unclean Leviticus 13:45-46  
 Diagnosis and treatment of skin disease in clothing Leviticus 13:47-58  
 Summary Leviticus 13:59

Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Leviticus 13 (slightly edited).

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Some of the passages are included below, using the ESV; capitalized.

## A Synopsis of Leviticus 13 from the Summarized Bible

|                       |  |
|-----------------------|--|
| <b>Contents:</b>      | Laws concerning those afflicted with leprosy.  |
| <b>Characters:</b>    | God, Moses, Aaron.   |
| <b>Conclusion:</b>    | Man is beset with troops of diseases on every side and all entered by sin. If not afflicted with any of these terrible sores, we are bound to praise God and glorify Him the more with our bodies.   |
| <b>Key Word:</b>      | Leprosy, Leviticus 13:2 (" <b>When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests,...</b> ").               |
| <b>Strong Verses:</b> | Leviticus 13:45–46 (" <b>The leprous person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, 'Unclean, unclean.'</b> He shall remain unclean as long as he has the disease. He is unclean. He shall live |

## A Synopsis of Leviticus 13 from the Summarized Bible

**Striking Facts:** alone. His dwelling shall be outside the camp.). Leprosy is a figure of the moral pollution of men's minds by sin, which is the leprosy of the soul, curable only through Christ's atoning work.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 13.

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Leviticus 1–15)

| Scripture                                | Text/Commentary   |
|--|---|
| God speaks to Moses from the Tabernacle. |   |
| <b>Leviticus 1–7</b>                     | Various Offerings.  |
| <b>Leviticus 8</b>                       | The actual consecration of Aaron and his sons.                    |
| <b>Leviticus 9</b>                       | The ministry of the priesthood is begun; Aaron's first offerings. |
| <b>Leviticus 10a</b>                     | The deaths of Nadab and Abihu (Aaron's sons).                     |
| <b>Leviticus 10b</b>                     | Conduct required of the priests.                                  |
| <b>Leviticus 11</b>                      | Clean and unclean animals; regulations for eating animals.        |
| <b>Leviticus 12–15</b>                   | Various laws and regulations.                                     |

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

### Paragraph Divisions of Modern Translations for Leviticus 13

| NASB | NKJV | NRSV | TEV | NJB (FOLLOWS MT) |
|------|------|------|-----|------------------|
|      |      |      |     |                  |



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## Chapter Outline

## Charts, Graphics and Short Doctrines

**Changes—additions and subtractions (for Leviticus 13):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Leviticus, but I will probably do that after I complete the Exodus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

## Chapter Outline

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### General Skin Disorders and Their Symptoms

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis moderately literal:

And so speaks Y<sup>e</sup>howah unto Moses and Aaron, to say, “A man when [there] is on a skin of his body a swelling or a scab or an (unusual) blemish; and it is on a skin of his body [potentially] a diseased area of leprosy; and he has been brought unto Aaron the priest or unto a first of his sons, the priests. And has seen the priest the diseased area on a skin of his body and hair on the diseased area has turned white and an appearance of the diseased area [is] deep from a skin of his body—a diseased area of leprosy he [is]. And sees him the priest and pronounces unclean him.

Leviticus  
13:1–3

Y<sup>e</sup>howah spoke to Moses and Aaron, saying, “When a man has on his epidermis a swelling, a scab or an (unusual) blemish; and [this] is a [potentially] serious skin disorder on his epidermis; then he will be brought to Aaron the priest or to one of his sons, the priests. The priest will examine the diseased area on the epidermis and [he will see if] the hair on the diseased area has turned white and [if] the diseased area appears [to be] deeper in the epidermis, [then] it [is] a serious skin disorder. The priest will therefore examine him and pronounce him unclean.

Kukis not-so-literal paraphrase:

Jehovah spoke to Moses and Aaron, saying, “If a man has a swelling, a scab or an unusual blemish on his skin, this is potentially a serious skin disorder. He should be taken to either Aaron or to one of Aaron’s sons to be examined. One of them will look at the diseased area and look to see if the hair on the diseased area has changed color or if the diseased area appears to be more than skin deep. If either of those things are true, then it is a serious skin disorder and the priest will pronounce him unclean.

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>7</sup>; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the

<sup>7</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Leviticus.html](http://www.becomingjewish.org/texts/targum/onkelos_Leviticus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

#### Ancient texts:

##### Masoretic Text (Hebrew)

And so speaks Y<sup>h</sup>owah unto Moses and Aaron, to say, “A man when [there] is on a skin of his body a swelling or a scab or an (unusual) blemish; and it is on a skin of his body [potentially] a diseased area of leprosy; and he has been brought unto Aaron the priest or unto a first of his sons, the priests. And has seen the priest the diseased area on a skin of his body and hair on the diseased area has turned white

and an appearance of the diseased area [is] deep from a skin of his body—a diseased area of leprosy he [is]. And sees him the priest and pronounces unclean him.

|                                      |   |
|--------------------------------------|---|
| Dead Sea Scrolls                     | .   |
| Targum (Onkelos)                     | . Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).  |
| Targum (Pseudo-Jonathan)             | .   |
| Jerusalem targum                     | .   |
| Updated Douay-Rheims <sup>8</sup>    | .   |
| Douay-Rheims 1899 (Amer.)            | And the Lord spoke to Moses and Aaron, saying:<br>The man in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that is the stroke of the leprosy, shall be brought to Aaron the priest, or any or of his sons.<br>And if he see the leprosy in his skin, and the hair turned white and the place where the leprosy appears lower than the skin and the rest of the flesh: it is the stroke of the leprosy, and upon his judgment he shall be separated.   |
| Aramaic ESV of Peshitta              | Mar-Yah spoke to Mosha and to Aaron, saying,<br>"When a man shall have a rising in his body's skin, or a scab, or a bright spot, and it becomes in the skin of his body the plague of leprosy, then he shall be brought to Aaron the priest, or to one of his sons, the priests:<br>and the priest shall examine the plague in the skin of the body: and if the hair in the plague has turned white, and the appearance of the plague is deeper than the body's skin, it is the plague of leprosy; and the priest shall examine him, and pronounce him unclean.             |
| Lamsa's Peshitta (Syriac)            | .   |
| V. Alexander's Aramaic T.            | .   |
| Samaritan Pentateuch                 | And the LORD spake unto Moses and Aaron, saying<br>When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh [like] the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:<br>And the priest shall look on the plague in the skin of the flesh: and [when] the hair in the plague is turned white, and the plague in sight [be] deeper than the skin of his flesh, it [is] a plague of leprosy: and the priest shall look on him, and pronounce him unclean. |
| Updated Brenton (Greek) <sup>9</sup> | And the Lord spoke to Moses and Aaron, saying,<br>If any man should have in the skin of his flesh a bright clear spot, and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests.<br>And the priest shall view the spot in the skin of his flesh; and if the hair in the spot be changed to white, and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean.                               |

Significant differences:

### Limited Vocabulary Translations:<sup>10</sup>

|                        |                                       |
|------------------------|---------------------------------------|
| Bible in Basic English | And the Lord said to Moses and Aaron, |
|------------------------|---------------------------------------|

<sup>8</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>9</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>10</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

If a man has on his skin a growth or a mark or a white place, and it becomes the disease of a leper, let him be taken to Aaron the priest, or to one of the priests, his sons;

And if, when the priest sees the mark on his skin, the hair on the place is turned white and the mark seems to go deeper than the skin, it is the mark of a leper: and the priest, after looking at him, will say that he is unclean.

Easy English

Easy-to-Read Version–2002

Easy-to-Read Version–2008

The LORD said to Moses and Aaron, "Someone might have a swelling on their skin, or it may be a rash or a bright spot. If the sore looks like the disease of leprosy, the person must be brought to Aaron the priest or to one of his sons, the priests. The priest must look at the sore on the person's skin. If the hair in the sore has become white, and if the sore seems deeper than the person's skin, it is leprosy. When the priest has finished looking at the person, he must announce that the person is unclean.

God's Word™

The LORD spoke to Moses and Aaron, "If anyone has a sore, a rash, or an irritated area on his skin that turns into an infectious skin disease, he must be taken to the priest Aaron or to one of his sons who are also priests. The priest will examine the disease. If the hair in the diseased area has turned white, and the diseased area looks deeper than the rest of his skin, it is an infectious skin disease. When the priest has examined him, he must declare him unclean.

Good News Bible (TEV)

The LORD gave Moses and Aaron these regulations. If any of you have a sore on your skin or a boil or an inflammation which could develop into a dreaded skin disease, you shall be brought to the Aaronite priest. The priest shall examine the sore, and if the hairs in it have turned white and the sore appears to be deeper than the surrounding skin, it is a dreaded skin disease, and the priest shall pronounce you unclean.

The Message

Names of God Bible

NIRV

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

College Press paraphrase

Contemporary English V.

The LORD told Moses and Aaron to say to the people:

If sores or boils or a skin rash should break out and start spreading on your body, you must be brought to Aaron or to one of the other priests.

If the priest discovers that the hair in the infected area has turned white and that the infection seems more than skin deep, he will say, "This is leprosy --you are unclean."

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

Unfolding Bible (simplified)<sup>11</sup>

Yahweh said this to Aaron and Moses: "When someone has on his skin a swelling, a scab, or a shiny spot that seems to be infected, then someone must bring him to Aaron or to one of his sons who are also priests. The priest must examine that part of the person's skin. If the hair in that area has become white and it appears that the sore is deeper than just on the skin, then it is a skin disease that other people are

<sup>11</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

in danger of receiving from him. If that is what the priest sees, he must declare that this sick person is not fit to be with other people.

### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .  
Common English Bible .  
New Advent (Knox) Bible .  
Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
Conservapedia .  
Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
HCSB .  
International Standard V

#### *Diagnosing Skin Diseases*

The Lord said this to Moses and Aaron: "When a person [Lit. man] has a swelling or a scab in the skin on his body [Lit. flesh, and so throughout the chapter] that turns white in appearance and appears to be more extensive than skin deep, he is to be brought to Aaron the priest or to one of his sons among the priests. The priest is to examine the skin rash on the body. If the hair on the skin rash has turned white and its appearance is deeper than the skin of his body, it's an infectious skin disease. When the priest has examined it, then he is to declare him unclean.

Lexham English Bible .  
NIV, ©2011 .  
Unfolding Bible Literal Text<sup>12</sup>

Yahweh spoke to Moses and to Aaron, saying, "When anyone has on the skin of his body a swelling or scab or a bright spot, and it becomes infected and there is a skin disease in his body, then he must be brought to Aaron the high priest, or to one of his sons the priests. Then the priest will examine the disease in the skin of his body. If the hair in the diseased area has turned white, and if the disease appears to be deeper than just on the skin, then it is an infectious disease. After the priest examines him, he must pronounce him unclean.

Urim-Thummim Version

YHWH spoke to Moses and Aaron saying, When a man has in the skin of his flesh a swelling, a lesion or white patch of skin, and it has become in the skin of his flesh a leprous plague, then he will be brought to Aaron the priest, or to one of his sons the priests. And the priest will look on the plague in the skin of the flesh and when the hair has turned white and the plague appears to be more than skin deep in the flesh then its a plague of leprosy. The priest will then look on him and pronounce him unclean.

Wikipedia Bible Project

And Yahweh spoke to Moses and to Aaron, saying: A man whose skin has a swelling or bruise or rash, and it becomes in the skin of his flesh into a leprosy affliction, and he well be brought to Aaron the priest, or to one of his priest sons. And the priest looked at the affliction in the skin of the flesh, and the hair in the affliction turned white, and the the affliction looks deeper than the skin of the the flesh, it is the affliction of leprosy, and the priest saw it and made him defiled.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

<sup>12</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>



The Heritage Bible .  
 New American Bible (2002)<sup>13</sup> .  
 New American Bible(2011)<sup>14</sup> .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 Israeli Authorized Version .  
 Kaplan Translation . The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

*The Scriptures* 1998 .

The Scriptures–2009 And יהוה spoke to Mosheh and to Aharon, saying, “When a man has on the skin of his body a swelling, a scab, or a bright spot, and it shall become on the skin of his body like a leprous infection, then he shall be brought to Aharon the priest or to one of his sons the priests.

“And the priest shall look at the infection on the skin of the body. And if the hair on the infection has turned white, and the infection appears to be deeper than the skin of his body, it is a leprous infection. And the priest shall look at him, and pronounce him unclean.

Tree of Life Version Then Adonai spoke to Moses and to Aaron saying: “When a man has a swelling on the skin of his body or a scab or a bright spot, and it becomes the plague-mark of tza’arat in his flesh, then he should be brought to Aaron the kohen, or to one of his sons, the kohanim. The kohen is to examine the plague of tza’arat on his skin, and if the hair in the plague has turned white, and the appearance of the plague is deeper than the body’s skin, it is the plague of tza’arat. Thus the kohen should examine him and pronounce him unclean.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible<sup>15</sup> AND JESUS SPOKE TO MOSES AND AARON, SAYING,  
 “IF ANY MAN SHOULD HAVE IN THE SKIN OF HIS FLESH A BRIGHT CLEAR SPOT, AND THERE SHOULD BE IN THE SKIN OF HIS FLESH A PLAGUE OF LEPROSY, HE SHALL BE BROUGHT TO AARON THE PRIEST, OR TO ONE OF HIS SONS THE PRIESTS.

AND THE PRIEST SHALL VIEW THE SPOT IN THE SKIN OF HIS FLESH; AND IF THE HAIR IN THE SPOT BE CHANGED TO WHITE, AND THE APPEARANCE OF THE SPOT BE BELOW THE SKIN OF THE FLESH, IT IS A PLAGUE OF LEPROSY; AND THE PRIEST SHALL LOOK UPON IT, AND PRONOUNCE HIM UNCLEAR.

Awful Scroll Bible Sustains To Become was to speak to Moses and Aaron, to the intent:  
 Of a human, on the skin of his flesh, there is rising up a scab or a bright spot, and it is on the skin of his flesh as a wound from leprosy, he is to have been brought to Aaron, the priest, or to one of his sons, the priests.

<sup>13</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

<sup>14</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>15</sup> The A&O Bible follows the Greek text.



|   |  |
|---|--|
|   | <p>The priest is to have looked at the wound on the skin of his flesh - is the hair at the wound, to have turned white, and the wound to appear deeper than the skin of his flesh? - It is a wound of leprosy, and the priest is to have considered of him, even is he to have been unclean.</p>   |
| <p>Concordant Literal Version</p>                                     | <p>Yahweh spoke to Moses and to Aaron, saying.<br/>         In case a human comes to have in the skin of his flesh a nodule or a scurf or a blotch, and it comes in the skin of his flesh as the contagion of leprous disease, then the matter will be brought before Aaron the priest, or before one of his sons the priests.<br/>         When the priest examines the contagious area in the skin of the flesh, and the hair in the contagious area has turned white and the appearance of the contagion is deeper than the skin of his flesh, it is the contagion of leprous disease. When the priest has examined it he will pronounce him unclean.</p> |
| <p>Darby Translation (1889)<br/>         exeGeses companion Bible</p> | <p>.<br/> <b>TORAH ON LEPROSY</b></p>  |
|   | <p>And Yah Veh words to Mosheh and Aharon, saying,<br/>         When a human, in the skin of his flesh, has a swelling, a scab or bright spot and it becomes in the skin of his flesh as the plague of leprosy;<br/>         bring him to Aharon the priest or to one of his sons the priests:<br/>         and the priest sees the plague in the skin of the flesh:<br/>         and when the hair in the plague is turned white and the visage of the plague is deeper than the skin of his flesh<br/>         - a plague of leprosy:<br/>         and the priest sees him and pronounces him foul.</p>  |
| <p>Orthodox Jewish Bible</p>  | <p>And Hashem spoke unto Moshe and Aharon, saying,<br/>         When a man shall have in the skin of his basar a swelling, a scab, or bright spot, and it be in the skin of his basar like the nega tzara'at; then he shall be brought unto Aharon the kohen, or unto one of his Banim the kohanim;<br/>         And the kohen shall examine the nega in the skin of the basar; and when hair in the nega is turned white, and the nega in appearance be deeper than the skin of his basar, it is a nega tzara'at; and the kohen shall examine him, and pronounce him tamei.</p>   |
| <p>Rotherham's <i>Emphasized B.</i></p>                               | <p>.</p>   |

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
*The Expanded Bible* .  
*Kretzmann's Commentary* .  
*Lexham English Bible*

### **Regulations About Defiling Skin Diseases**

Then [Or "And"] Yahweh spoke to Moses and to Aaron, saying, "When a person [Literally "man"] has on his body's skin a swelling or an epidermal eruption or a spot and it becomes [Perfect of hâyâh (הָיָה) followed by b° (ב); see HALOT 244 s.v. 7.c] an infectious skin disease on his body's skin, then [Or "and"] he shall be brought to Aaron the priest or to one of his sons the priests. And the priest shall examine the infection on his body's skin, and if the hair in the infection turns white and the appearance of the infection is deeper than his body's skin, it is an infectious skin disease, and the priest shall examine it, and he shall declare him unclean.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .

The Complete Tanach<sup>16</sup> .

The Geneva Bible .

Kaplan Translation .

NET Bible® .

New American Bible(2011)<sup>17</sup> .

Rotherham's *Emphasized B.* And Yahweh spake unto Moses and unto Aaron, saying—

<When ||any man||<sup>a</sup> shall have—in the skin of his flesh—a rising, or a scab, or a bright spot, and it shall become in the skin of his flesh the plague-spot<sup>b</sup> of leprosy> then shall he be brought in unto Aaron the priest, or unto one of his sons the priests; and the priest shall view the spot in the skin of his flesh—≤if ||the hair in the plague|| have turned white and the appearance of the spot be deeper than the skin of his flesh≥ <the plague-spot of leprosy> it is',—so the priest shall view him, and pronounce him unclean.

<sup>a</sup> “Any human being, any son of earth (adam).”

<sup>b</sup> The P.B. has here merely “mark.” But (1) it is scarcely right to suppress all reference to Divine infliction; and (2) “spot” is better than “mark” with reference to a person, though “mark” is to be preferred to “spot” when applied to a house, as in chap. xiv. 34. “Plague” throughout would be too heavy, and would need frequent qualification. The translation here has therefore been lightened in places, yet so as to keep the reader in mind of the main facts and the ideas associated with them.

### Literal, almost word-for-word, renderings:

A Faithful Version .

Bond Slave Version .

C. Thompson LXX (updated) Again the Lord spoke to Moses and Aaron, saying, If any man hath, on the outer coat of the skin, a remarkable swelling, very white, and there be a touch of the leprosy on the outer coat of his skin, he will be brought to Aaron the priest, or to one of his sons, the priests: and the priest will look at the touch on the outer coat of his skin; and if the hair in the touch be turned white, and the appearance of the touch be deeper than the outer skin, it is a touch of the leprosy. And when the priest will see this, he will pronounce him unclean.

Charles Thompson OT<sup>18</sup> .

Context Group Version And YHWH spoke to Moses and to Aaron, saying, When man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it becomes in the skin of his flesh the plague of leprosy, then he shall be brought to Aaron the priest, or to one of his sons the priests: and the priest shall look at the plague in the skin of the flesh: and if the hair in the plague has turned white, and the appearance of the plague is deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look at him, and pronounce him unclean.

English Standard Version

The LORD spoke to Moses and Aaron, saying, "When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, and the priest shall examine the diseased area on the

<sup>16</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

<sup>17</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>18</sup> Thompson's translation follows the Greek text.

|  |   |
|--|---|
|  | skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean.  |
| Green's Literal Translation<br>Holy Bible Improved Edition | .<br>And Jehovah spoke to Moses and Aaron, saying, When a man shall have in the skin of his flesh a swelling, or scab, or bright spot, then it shall be in the skin of his flesh a leprosy spot; and he shall be brought to Aaron the priest, or to one of his sons the priests; and the priest shall look at the spot in the skin of the flesh; and when the hair in the spot is turned white, and the appearance of the spot is deeper than the skin of his flesh, it is a leprosy spot; and when the priest has looked on him, he shall pronounce him unclean.                 |
| Literal Standard Version                                   | .   |
| Modern English Version                                     | .   |
| Modern Literal Version 2020                                | .   |
| New American Standard B.                                   | .   |
| New European Version                                       | .   |
| New King James Version                                     | .   |
| Niobi Study Bible  | .   |
| Owen's Translation   | .   |
| Revised Mechanical Trans.                                  | ...and YHWH spoke to Mosheh and to Aharon, saying, a human that has in the skin of his flesh a lifting up or a scab or a bright spot, and has in the skin of his flesh a plague of infection, then he will be brought to Aharon the administrator or to one of his sons the administrators, and the administrator will see the plague in the skin of the flesh, and a hair in the plague turned white, and the appearance of the plague is sunken from the skin of his flesh, he is the plague of infection, and the administrator will see him and he will declare him dirty,... |
| Updated Bible Version 2.17<br>A Voice in the Wilderness    | .<br>And Jehovah spoke to Moses and Aaron, saying: When a man has on the skin of his flesh a swelling, a scab, or a bright spot, and it becomes on the skin of his flesh like a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests. The priest shall examine the sore on the skin of the flesh; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his flesh, it is a leprous sore. Then the priest shall examine him, and pronounce him unclean.   |
| Webster's Bible Translation                                | .   |
| World English Bible  | .   |
| Young's Literal Translation                                | .   |
| Young's Updated LT   | And Jehovah speaks unto Moses, and unto Aaron, saying, "When a man has in the skin of his flesh a rising, or scab, or bright spot, and it has become in the skin of his flesh a leprous plague, then he has been brought in unto Aaron the priest, or unto one of his sons the priests; and the priest has seen the plague in the skin of the flesh, and the hair in the plague has turned white, and the appearance of the plague is deeper than the skin of his flesh—it is a plague of leprosy, and the priest has seen him, and has pronounced him unclean.                   |

### The gist of this passage:

1-3

Morris Jastrow: *If now we remove the three terms 'swelling', 'growth', and 'bright spot', and assume that the verse in its original form spoke of the sara'at only, the construction becomes perfectly simple, to wit: 'If a man has on the skin of his flesh a sara'at mark (i. e. nega' sara'at), and he is brought to the priest. The proof of the correctness of this view is furnished by the third verse, which reads: 'And the priest sees the mark (nega') on the skin of his flesh, and the hair at the mark has turned white, and the mark (nega') appears deeper than the skin of his flesh, then it is a sara'at mark, and he shall*

*declare him unclean.'* Here, then, we have the beginning of the chapter in its original form a diagnosis of what constitutes sara'at, and a simple means of determining whether a man has sara'at or not. It is just the kind of diagnosis that we may expect in an age in which medical knowledge is based on observation merely.<sup>19</sup>

| Leviticus 13:1   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced wah]                                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]               | <i>to speak, to say, to declare, to proclaim, to announce</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly yohoh-WAH]                | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אֶל) [pronounced eh]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]                            | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| 'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]                       | transliterated <i>Aaron</i>   | masculine proper noun   | Strong's #175<br>BDB #14   |
| lâmed (ל) [pronounced l <sup>e</sup> ]                           | <i>to, for, towards, in regards to</i>  | directional/relational preposition                            | No Strong's #<br>BDB #510  |
| 'âmar (אָמַר) [pronounced aw-MAHR]                               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #559<br>BDB #55   |

**Translation:** Y<sup>e</sup>howah spoke to Moses and Aaron, saying,...

God nearly always spoke to Moses, but not always Aaron. However, this set of requirements are going to be a part of what is required of Aaron and his sons; therefore, God brings Aaron into the picture.

Since Moses is in charge, he must be made aware of what is going on.

Leviticus 13:1 Y<sup>e</sup>howah spoke to Moses and Aaron, saying,...

<sup>19</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.

We do not know in how many sittings that Moses received all of this information. It is possible that he received this every day, several groups in messages a day, or once a week or less. Whichever, I would personally lean toward the often.

| Leviticus 13:2a   |   |   |                             |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s            |
| ʾādām (אָדָם) [pronounced aw-DAWM]  | a man, a human being, mankind; transliterated Adam  | masculine singular noun   | Strong's #120 & #121 BDB #9 |
| kîy (כִּי) [pronounced kee]   | for, that, because; when, at that time, which, what time  | explanatory or temporal conjunction; preposition                                  | Strong's #3588 BDB #471     |
| hâyâh (הָיָה) [pronounced haw-YAW]  | to be, is, was, are; to become, to come into being; to come to pass   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                          | Strong's #1961 BDB #224     |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within  | a preposition of proximity  | No Strong's # BDB #88       |
| gôwr (גֹּוֹר) [pronounced gohr]   | skin, skins, hide; poetically used of the body, life  | masculine singular construct  | Strong's #5785 BDB #736     |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]   | flesh, skin; body; animal meat  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1320 BDB #142     |
| Literally, this means, <i>skin of his body</i> ; I will translate it, <i>epidermis</i> .  |   |   |                             |
| s <sup>e</sup> êth (שֵׂת) [pronounced s <sup>e</sup> -AYTH]   | a swelling, a portion of skin which is rising up; a raising up, an uprising, a lifting up; eminence, excellency, majesty; a sentence or decree of a judge | feminine singular noun  | Strong's #7613 BDB #673     |
| Morris Jastrow: <i>se'et from nasa', 'to raise', clearly indicates a rising on the skin, i. e. a swelling of some kind.</i> <sup>20</sup>   |   |   |                             |
| ʾôw (וּ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least   | disjunctive conjunction   | Strong's #176 BDB #14       |
| sappachath (סַפַּחַת) [pronounced sap-PAHKH-ath]  | scab, eruption, lesion  | feminine singular noun  | Strong's #5597 BDB #705     |
| Morris Jastrow: <i>sappahat, of which wispahat (vers. 6, 7, 8 is a synonym, from sapah 'to add, supplement', refers to something added to the skin, i. e. a growth.</i> <sup>21</sup> |   |   |                             |
| ʾôw (וּ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least   | disjunctive conjunction   | Strong's #176 BDB #14       |

<sup>20</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.

<sup>21</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.

## Leviticus 13:2a

| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology        | BDB & Strong #'s         |
|---|--|-------------------------|--------------------------|
| bahereth (בַּהֶרֶת) [pronounced bah-HEH-reth] | an (unusual) blemish, a bright spot, a discoloration (of the skin) | feminine singular noun: | Strong's #934<br>BDB #97 |

Morris Jastrow: *baheret*, from *bahar*, 'to shine', is an inflamed bit of skin, i. e. a shining spot (to use an indefinite term), intended to describe the prominent feature of an inflammation.<sup>22</sup>

**Translation:** ...*"When a man has on his epidermis a swelling, a scab or an (unusual) blemish;...*

Here we have an external mark of uncleanness on this person. Several versions of the Bible translate *bahereth* (בַּהֶרֶת) [pronounced *bah-HEH-reth*] with the phrase *bright spot*, which I suppose could convey something to someone, but since this word is found only in Leviticus 13 and 14:56, context would indicate that this should be translated *blemish* or *discoloration*. One might first qualify that with the word *new* or *unusual* and then just use the word *blemish* once it has been identified. Strong's #934 BDB #97.

A man notices something on his skin which is out of the ordinary: he sees a swelling or a scab or an unusual blemish.

## Leviticus 13:2b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | to be, is, was, are; to become, to come into being; to come to pass  | 3 <sup>rd</sup> person masculine singular, Qal perfect                            | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within   | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                                 | skin, skins, hide; poetically used of the body, life   | masculine singular construct  | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]                           | flesh, skin; body; animal meat   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1320<br>BDB #142 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                          | to, for, towards, in regards to  | directional/relational preposition  | No Strong's #<br>BDB #510  |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]                 | diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease | masculine singular construct  | Strong's #5061<br>BDB #619 |

<sup>22</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.



## Leviticus 13:2b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology       | BDB & Strong #'s           |
|--|--|------------------------|----------------------------|
| Morris Jastrow: <i>[Nega'] has the general force of a 'plague' or a 'disease', from the stem naga' 'to strike down'.</i> <sup>23</sup>   |  |                        |                            |
| tsâra'ath (תַּעֲרָא)<br>[pronounced tsaw-RAH-ahth]   | a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders | feminine singular noun | Strong's #6883<br>BDB #863 |
| Morris Jastrow: <i>The etymology of sara'at is somewhat obscure, though indications point likewise to the meaning 'strike' for the underlying stem which would make sara'at a general term like nega', and not a specific designation.</i> <sup>24</sup> |  |                        |                            |
| Literally, these two words mean, a diseased area of leprosy or a leprous area on the skin. I will translate this, a serious skin disorder.   |  |                        |                            |

**Translation:** ...and [this] is a [potentially] serious skin disorder on his epidermis;...

This is potentially a serious skin disorder (leprosy is an umbrella term for a number of skin diseases).

Morris Jastrow: *Taking up the first section, one is struck by the large number of medical terms introduced, supplementary to sara'at. In connexion with each term nega' is used, which is thus shown to be a general term for any kind of a disease of the skin, indicated by a mark or marks. Clearly these supplementary terms represent attempts to differentiate between pathological phenomena which in an earlier, less scientific age were either grouped under sara'at or under the general designation of 'marks' (nega'im). A closer inspection of the second verse of the thirteenth chapter furnishes the safe starting-point for a correct analysis. The verse reads as follows: 'If a man has on the skin of his flesh a swelling (se'et), growth (sappahat), or a bright spot (baheret), and it becomes on the skin of his flesh a nega' sara'at, he is brought to Aaron the priest, or to one of his sons, the priests.'*<sup>25</sup>

## Leviticus 13:2c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as                                   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| bôw' (אוּב) [pronounced boh]                                       | to be brought, brought in; to be introduced, be put  | 3 <sup>rd</sup> person masculine singular, Hophal perfect     | Strong's #935<br>BDB #97   |
| 'el (לְ) [pronounced eh]   | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ahărôn (אֲהֲרֹן)<br>[pronounced ah-huh-ROHN]                      | transliterated Aaron   | masculine proper noun   | Strong's #175<br>BDB #14   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                               | priest; principal officer or chief ruler   | masculine singular noun with the definite article             | Strong's #3548<br>BDB #463 |

<sup>23</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.

<sup>24</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.

<sup>25</sup> From [Gordon.edu](http://Gordon.edu), accessed December 19, 2020.



| Leviticus 13:2c                            |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                       | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| 'ôw (או) [pronounced oh]                   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                       | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| 'el (ל) [pronounced eh]                    | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                  | directional preposition (respect or deference may be implied)                   | Strong's #413<br>BDB #39   |
| 'echâd (אחד) [pronounced eh-KHAWD]         | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective, construct form   | Strong's #259<br>BDB #25   |
| bânîym (בנים) [pronounced baw-NEEM]        | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                                    | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1121<br>BDB #119 |
| kôhănîym (כהנים) [pronounced koh-hah-NEEM] | <i>priests, priesthood; principal officers, chief rulers</i>   | masculine plural noun with the definite article                                 | Strong's #3548<br>BDB #463 |

**Translation:** ...then he will be brought to Aaron the priest or to one of his sons, the priests.

The man will then be brought to either Aaron or to one of his sons.

Leviticus 13:2 ...“When a man has on his epidermis a swelling, a scab or an (unusual) blemish; and [this] is a [potentially] serious skin disorder on his epidermis; then he will be brought to Aaron the priest or to one of his sons, the priests.

What these skin disorders represents is sin. The following is a list of things which epidermal disorders and sin have in common:

### Skin Disorders and Indwelling Sin

1. It is something which begins on the inside.
2. It manifests itself in horrible ways.
3. Its manifestations are diverse and unpredictable.
4. There is no human cure for sin and there was no human cure for these skin diseases.
5. Those with skin disorders went to the priest; we go to our High Priest with our sin and confess it to Him and He cleanses us (1John 1:9).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

An issue that should be addressed from the outset is who dealt with these epidermal disorders? The priests were in charge here. One must keep in mind that the medical attention needed and the serums and medicines which we use today are of relatively recent development with reference to the skin diseases herein described. Furthermore, God dealt with Israel on a much more personal level in this realm than He deals with mankind as a whole. So we must take these chapters in the context of who they are written to and during what time period in man's history and during what time table in God's history (i.e., the dispensation of Israel). Just as we no longer offer animal sacrifices because He Who they represented has come and has died on our behalf, these disorders, which had no proper treatment then (and some may have died out due to quarantine), also had a spiritual meaning

as well as actual physical consequences (as just discussed) and the treatment prescribed herein was the best that the ancient world had to offer. Furthermore, like much of what is in Scripture, leprosy illustrates spiritual truths as well. One of these truths is that we do go to our High Priest for everything.

We do have a case history of a woman who suffered from hemorrhaging for twelve years and she went to the physicians of her day, spending her life savings, yet receiving no relief from the symptoms of her disease. However, God the Son healed her when she went to Him (Mark 5:25–26 Luke 8:43–44).

**Application:** Do not misunderstand the recorded incident in Scripture above as encouragement to the believer to abstain from medical help and just pray. Jesus, the Great Physician was there, with the woman; and He could heal whom He chose to heal. Just as there are mundane (or, normal) ways of dealing with a disease, that does not mean that we should shun those ways. When we are sick, we go through the normal medical procedures, but praying as we do. In other words, if you have a cough, you can take cough medicine and eat a few cough drops. If it is a problematic or persistent cough, then you would go to a physician.

Now this has become distorted by some groups who disallow modern medicine to work its cures. This is foolish and this is not the purpose of these few chapters. As a believer, we can be struck down with disease to get our attention when we are in perpetual carnality or our disease is a way to glorify God. If we do not seek medical attention, we will become a stumbling block to the unbelievers around us. We are a stumbling block because no matter what our testimony is, they look at us as forbidden by our religion from seeking medical help, and Christianity does not forbid that. We will have ample opportunity to reveal character and trust in God, even in a hospital under a physician's care. If we are under discipline, certainly even before going to the doctor, we should rebound and get our lives right with God, pray for healing, and, if necessary, see a physician. Similarly, unbelievers can be struck down with disease to get their attention. Sometimes it requires a great deal of suffering to reach the typical unbeliever. If you are an unbeliever reading or hearing this, there is a simple way to avoid God having to get tough with you—you need only believe in Jesus Christ for your salvation.<sup>26</sup>

Let me see if I can illustrate this in a different way, because Christian healing can be very emotional and divisive. Let's say that you have a job across town, and you are just recently saved. Do you wander off to a park bench when it is time to go to work and tell God, "It is up to You to get me to work; that is, if You want me there." Do you see how goofy that is?

Or you are looking for a new job, and the qualifications involve taking a couple of college courses. Do you tell God, via prayer, to insert the information from those two courses into your brain or do you go to the nearest college and take them? Obviously, the latter.

Now, let me drop the analogies and face this head on. This is a chapter about various forms of skin disease. Is there anywhere in here where you are told, "Just go to the priest, you two pray together; and then go home, believing that you are cured"? There is not. There are a variety of things which are done. Although the priest is not a doctor, there are a number of things that the priest does in order to determine what the exact situation is; and then there are specific directions to deal with each situation.

| Leviticus 13:3a  |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי)<br>[pronounced weh] | and, even, then; namely; when;<br>since, that; though; as well as | simple wâw conjunction | No Strong's #<br>BDB #251 |

<sup>26</sup> The catch, however, is that God becomes your Father and He may then administer divine discipline to you; however, a lifetime of divine discipline followed by eternity with God is much better than a lifetime of human misery where God is attempting to gain your attention, and then eternity in the Lake of Fire.

| Leviticus 13:3a                                  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| râ'âh (רָאָה) [pronounced raw-AWH]               | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>                                   | 3 <sup>rd</sup> person masculine singular, Qal perfect                            | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]             | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                                 | Strong's #3548<br>BDB #463 |
| 'êth (אֶת) [pronounced ayth]                     | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb            | Strong's #853<br>BDB #84   |
| nega' (נֶגַע) [pronounced NEH-gahg]              | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular noun with the definite article                                 | Strong's #5061<br>BDB #619 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                  | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular construct  | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]            | <i>flesh, skin; body; animal meat</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1320<br>BDB #142 |

**Translation:** The priest will examine the diseased area on the epidermis...

The priest is going to carefully examine the diseased area.

| Leviticus 13:3b  |   |                            |                            |
|--|---|----------------------------|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology           | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction     | No Strong's #<br>BDB #251  |
| sê'âr (שֵׂעָר) [pronounced say-ÇAWR]                             | <i>hair, hairs; hair brisling up</i>  | masculine singular noun    | Strong's #8181<br>BDB #972 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                 | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's #<br>BDB #88   |

## Leviticus 13:3b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
|--|--|--|----------------------------|
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]                  | diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease                    | masculine singular noun with the definite article      | Strong's #5061<br>BDB #619 |
| hâphak <sup>e</sup> ((פָּהַק) pronounced haw-FAHK <sup>e</sup> ) | to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #2015<br>BDB #245 |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN]                | white; pale; pale color  | masculine singular adjective                           | Strong's #3836<br>BDB #526 |

**Translation:** ...and [he will see if] the hair on the diseased area has turned white...

There will be two things that the priest is looking for. Is the any discoloration of the hair on the wound?

## Leviticus 13:3c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction                            | No Strong's #<br>BDB #251  |
| mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]              | the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive  | masculine singular construct                      | Strong's #4758<br>BDB #909 |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]                 | diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease | masculine singular noun with the definite article | Strong's #5061<br>BDB #619 |
| ‘âmôq (אֲמֹק) [pronounced gaw-MOHK]                             | deep; unsearchable, what cannot be sought out; possibly, what cannot be found   | masculine singular adjective                      | Strong's #6013<br>BDB #771 |
| min (מִן) [pronounced min]                                      | from, off, out from, of, out of, away from; some of; on account of, since, than, more than  | preposition of separation                         | Strong's #4480<br>BDB #577 |
| gôwr (גֹּוֹר) [pronounced gohr]                                 | skin, skins, hide; poetically used of the body, life  | masculine singular construct                      | Strong's #5785<br>BDB #736 |

## Leviticus 13:3c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]   | <i>flesh, skin; body; animal meat</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                         | Strong's #1320<br>BDB #142 |
| nega' (נֶגַע) [pronounced NEH-gahg]   | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular construct  | Strong's #5061<br>BDB #619 |
| tsâra'ath (צָרַעַת) [pronounced tsaw-RAH-ahth]  | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun  | Strong's #6883<br>BDB #863 |
| Literally, these two words mean, <i>a diseased area of leprosy or a leprous area on the skin</i> . I will translate this, <i>a serious skin disorder or a diseased skin infection</i> . |  |   |                            |
| hûw' (הוּ) [pronounced hoo]   | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** ...and [if] the diseased area appears [to be] deeper in the epidermis, [then] it [is] a serious skin disorder.

*Diseased area* in this verse is the word nega' (נֶגַע) [pronounced NEH-gahg] is better understood when viewed between its two verbs nâga' (נָגַע) [pronounced naw-GAHG], which means *to touch* (Strong's #5060 BDB #619) and nâgaph (נָגַף) [pronounced naw-GAHF] which means *to strike, to hit* (Strong's #5062 BDB #619). With the close association of these words, *bruised area* might be a more literal translation, as though it is the result of being slugged. However, it is used consistently throughout Leviticus 13 and 14 for a diseased area, that we will stick with that rendering. It should be pointed out that it is translated *plague* by the KJV, being found in Gen. 12:17 and Exodus 11:1 (its only two appearances prior to Leviticus). *Wound, injury, bruise* are also good renderings of this word. V. 2 pretty much defines what it is we are speaking of in terms of both the disease and the word nega'. This is given a multitude of renderings in this context, usually different from the rest of the Bible (which is not, by the way, entirely incorrect, as this is a different context). The NASB uses the word *infection*; Owen's uses *diseased spot, diseased person* and *disease*. Young likes the word *plague* (which I don't because it leads you away from the literal meaning). *The Emphasized Bible* helps to solve that by using *plague-spot*. Strong's #5061 BDB #619.

The translation *it is a leprous disease*, is an unfortunate one. We have the two words we have just studied, the one for bruised area and the one for a skin disorder. A person can get a bruised area from several different sources, one of them being from a skin disorder; that is the precise meaning here.

The second thing to look for is to see whether the epidermal disorder appears to be more than superficial. Many scabs will, given a few days or a week, simply disappear. But if this appears to be deeper and more serious than that, then the conclusion is, this is a serious skin disorder—often called leprosy in the Bible.

| Leviticus 13:3d   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article  | Strong's #3548<br>BDB #463 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]                              | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>                    | 3 <sup>rd</sup> person masculine singular, Piel perfect  | Strong's #2930<br>BDB #379 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                    | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>  | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix                          | Strong's #853<br>BDB #84   |

**Translation:** The priest will therefore examine him and pronounce him unclean.

At the end of the verse we have the Piel of the verb *to make unclean*. This is a metonymy where the action is put for the declaration concerning the action. To quote Bullinger, *what is said to be done is put for what is declared, or permitted, or foretold as to be done*.<sup>27</sup> The main reason we have to stand by this rendering is that the priest, we know, does not make anyone or anything unclean, and the verb is in the 3<sup>rd</sup> person masculine singular and it carries with it a 3<sup>rd</sup> person masculine singular suffix. Therefore, the action is being performed by the priest and it is being performed on someone—here, the victim of the skin disorder.

The priest will examine the man carefully and pronounce him unclean, if that appears to be the case.

Leviticus 13:3 The priest will examine the diseased area on the epidermis and [he will see if] the hair on the diseased area has turned white and [if] the diseased area appears [to be] deeper in the epidermis, [then] it [is] a serious skin disorder. The priest will therefore examine him and pronounce him unclean.

Leviticus 13:1–3 Jehovah spoke to Moses and Aaron, saying, “If a man has a swelling, a scab or an unusual blemish on his skin, this is potentially a serious skin disorder. He should be taken to either Aaron or to one of Aaron’s sons to be examined. One of them will look at the diseased area and look to see if the hair on the diseased area has changed color or if the diseased area appears to be more than skin deep. If either of those things are true, then it is a serious skin disorder and the priest will pronounce him unclean.

<sup>27</sup> p. 570.



And if white she [is] on his epidermis, and deep [is] not her appearance from the skin and her hair has not turned white and has delivered the priest the diseased area seven days. And has examined him the priest [on] day seven and behold the diseased area has taken a stand in his [two] eyes; has not spread the diseased area on the skin, and has delivered him, the priest, seven days a second time.

Leviticus  
13:4–5

If the skin disorder [lit., *she, it*] on his epidermis is white and its appearance [is] not more than skin [-deep] and its hair has not turned white, then the priest will deliver [the man having this] diseased area [for] seven days. The priest will examine him [on] day seven and [if] he sees that [lit., *behold*] the diseased area has stopped and has not spread on the skin, the priest will deliver him [into quarantine] for an additional seven days.

If the skin disorder on his skin is white, but not more than skin-deep and the hair on it has not changed color, then the priest will place this man into quarantine for seven days. The priest will then go and examine the man on day seven. If it appears that the spreading of the affected area has stopped, then the priest will order quarantine for an additional seven days.

Here is how others have translated this verse:

#### Ancient texts:

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | And if white she [is] on his epidermis, and deep [is] not her appearance from the skin and her hair has not turned white and has delivered the priest the diseased area seven days. And has examined him the priest [on] day seven and behold the diseased area has taken a stand in his [two] eyes; has not spread the diseased area on the skin, and has delivered him, the priest, seven days a second time.                |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days.<br>And the seventh day he shall look on him: and if the leprosy be grown no farther, and hath not spread itself in the skin, he shall shut him up again other seven days.  |
| Aramaic ESV of Peshitta     | If the bright spot is white in the skin of his body, and its appearance is not deeper than the skin, and its hair has not turned white, then the priest shall isolate the infected person for seven days.<br>The priest shall examine him on the seventh day, and, behold, if in his eyes the plague is arrested, and the plague has not spread in the skin, then the priest shall isolate him for seven more days.            |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | If the bright spot [be] white in the skin of his flesh, and in sight [be] not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up [him that hath] the plague seven days:<br>And the priest shall look on him the seventh day: and, behold, [if] the plague in his sight be at a stay, [and] the plague spread not in the skin; then the priest shall shut him up seven days more:... |
| Updated Brenton (Greek)     | But if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair has not changed itself for white hair, but it is dark, then the priest shall separate him that has the spot for seven days;   |



and the priest shall look on the spot the seventh day; and behold, if the spot remains before him, if the spot has not spread in the skin, then the priest shall separate him the second time for seven days.

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | But if the mark on his skin is white, and does not seem to go deeper than the skin, and the hair on it is not turned white, then the priest will keep him shut up for seven days;<br>And the priest is to see him on the seventh day; and if, in his opinion, the place on his skin has not become worse and is not increased in size, then the priest will keep him shut up for seven days more:... |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | "Sometimes there is a white spot on a person's skin that does not seem deeper than the skin. If that is true, the priest must separate that person from other people for seven days. On the seventh day the priest must look at the person again. If the priest sees that the sore has not changed and has not spread on the skin, he must separate the person for seven more days.                  |
| God's Word™               | But if the irritated area is white and does not look deeper than the rest of the skin, and the hair has not turned white, the priest must put him in isolation for seven days. On the seventh day the priest will examine him again. If the disease looks the same and has not spread, the priest must put him in isolation for another seven days.  |
| Good News Bible (TEV)     | But if the sore is white and does not appear to be deeper than the skin around it and the hairs have not turned white, the priest shall isolate you for seven days. The priest shall examine you again on the seventh day, and if in his opinion the sore looks the same and has not spread, he shall isolate you for another seven days.  |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | But if the infected area is white and only skin deep, and if the hair in it hasn't turned white, the priest will order you to stay away from everyone else for seven days. If the disease hasn't spread by that time, he will order you to stay away from everyone else for another seven days.  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | If the spot on the person's skin is white but it does not appear that the sore is deeper than the surface of the skin, the priest must keep him away from all other people for seven days. After seven days, the priest must examine the person again. If the priest sees that the sore has not changed and has not spread, he must keep the person away from people for yet another seven days. |

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | If, however, the spot on his skin is white and does not appear to be deeper than the skin, and the hair in it has not turned white, the priest shall quarantine the infected person for seven days. On the seventh day the priest is to reexamine him, and if he sees that the infection is unchanged and has not spread on the skin, the priest must isolate him for another seven days.   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | "If the light spot in the skin of his body is white but the appearance of the skin rash isn't deeper than the skin of his body and its hair has not become white, then the priest is to isolate [I.e. in medical confinement] the one who is infected for seven days. On the seventh day, the priest is to examine him again. If in his opinion the skin rash remained the same and it [Lit. and the skin rash in his skin] had not spread, then he is to isolate [I.e. in medical confinement] him for another seven days. |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | If the bright spot in his skin is white, and the appearance of it is no deeper than the skin, and if the hair in the diseased area has not turned white, then the priest must isolate the one with the disease for seven days. On the seventh day, the priest must examine him to see if in his opinion the disease is not any worse, and if it has not spread in the skin. If it has not, then the priest must isolate him seven days more.  |
| Urim-Thummim Version         | If the blister is white in the skin of his flesh and in appearance is not deeper than the skin (and the hair is not turned white), then the priest will quarantine him that has the plague for 7 days. And the priest will examine him the 7th day and if the plague appears to have held its spread, and the plague is not diffused in the skin, then the priest will quarantine him another 7 days.   |
| Wikipedia Bible Project      | And if it is a white rash in the skin of his flesh, and it does not appear deeper than the skin, and the hair did not turn white, and the priest enclosed the afflicted seven days. And the priest saw him on the seventh day, and here the affliction will shown to him. If the affliction did not spread in the skin, and the priest enclosed the afflicted seven days, a second time.  |

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Hebrew Transliteration S.  | .  |
| The Israel Bible           | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | .  |
| <i>The Scriptures</i> 1998 | .  |
| The Scriptures—2009        | .  |
| Tree of Life Version       | If the bright spot is white in the skin of his body, but its appearance is not deeper than the skin and its hair has not turned white, then the kohen is to isolate the infected person for seven days. The kohen should examine him on the seventh day, and behold, if he sees the plague has not spread in the skin, then the kohen is to isolate him for seven more days. |

**Weird English, Old English, Anachronistic English Translations:**

|                            |  |
|----------------------------|--|
| Alpha & Omega Bible        | BUT IF THE SPOT BE CLEAR AND WHITE IN THE SKIN OF HIS FLESH, YET THE APPEARANCE OF IT BE NOT DEEP BELOW THE SKIN, AND ITS HAIR HAVE NOT CHANGED ITSELF FOR WHITE HAIR, BUT IT IS DARK, THEN THE PRIEST SHALL SEPARATE HIM THAT HAS THE SPOT SEVEN DAYS; AND THE PRIEST SHALL LOOK ON THE SPOT THE SEVENTH DAY; AND, BEHOLD, IF THE SPOT REMAINS BEFORE HIM, IF THE SPOT HAS NOT SPREAD IN THE SKIN, THEN THE PRIEST SHALL SEPARATE HIM THE SECOND TIME SEVEN DAYS. |
| Awful Scroll Bible         | Is the bright spot white on the skin of his flesh, is it appearing deeper than the skin, even is the hair to have turned white? - The priest is to have shut him up for the wound, seven days.<br>The priest is to have looked at him on the seventh day, even to the eye, the wound is to have persisted, and the wound is to have spread on his skin, the priest is to have shut him up seven days again.  |
| Concordant Literal Version | Yet if the blotch is white, that in the skin of his flesh, and is not deeper in its appearance than the skin, and its hair has not turned white, then the priest will enclose the contagious person seven days.<br>The priest will examine him on the seventh day, and behold, if in his eyes the contagion stays, the contagion has not diffused in the skin, then the priest will enclose him a second seven days.   |
| Darby Translation          | .  |
| exeGesés companion Bible   | If the bright spot is white in the skin of his flesh<br>and in visage is not deeper than the skin<br>and the hair thereof turned not white;<br>then the priest shuts up him who has the plague<br>seven days;<br>and the priest sees him the seventh day:<br>and behold, the plague in his sight stands<br>and the plague spreads not in the skin;<br>and the priest shuts him up a second seven days:...  |
| Orthodox Jewish Bible      | If the bright spot be white in the skin of his basar, and in appearance be not deeper than the skin, and the hair thereof be not turned white, then the kohen shall quarantine him that hath the nega shivat yamim;  |

And the kohen shall examine him on the yom hashevi'i; and, hinei, if the nega in his sight be unchanged, and the nega spread not in the skin; then the kohen shall quarantine him another shivat yamim;...

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

|                        |  |
|------------------------|--|
| The Amplified Bible    | .  |
| The Expanded Bible     | .  |
| Kretzmann's Commentary | .  |
| Lexham English Bible   | But [Or "And"] if a spot <i>is</i> white on his body's skin and its appearance is not deeper than the skin and its hair does not turn white, then [Or "and"] the priest shall confine the afflicted person for seven days.<br>And the priest shall examine it on the seventh day, and if, [Literally "look" or "behold"] in his eyes, the infection has stayed <i>unchanged</i> , the infection has not spread on the skin, then [Or "and"] the priest shall confine him for seven days a <i>second time</i> . |
| The Pulpit Commentary  | .  |
| Syngein/Thieme         | .  |
| The Voice              | .  |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | .   |
| The Complete Tanach              | .   |
| The Geneva Bible                 | .   |
| Kaplan Translation               | .   |
| NET Bible®                       | .   |
| New American Bible (2011)        | .   |
| Rotherham's <i>Emphasized B.</i> | But ≤if the bright spot, though white in the skin of his flesh, is not   deeper   in appearance than the skin, and   the hair   hath not turned white≥ then shall the priest shut up the plagued one <sup>c</sup> seven days. And the priest shall view him on the seventh day, and lo! <if the spot hath stayed to his sight, <sup>d</sup> and the spot hath not spread in the skin> then shall the priest shut him up seven days <sup>e</sup> more.<br><sup>c</sup> Lit.: "the plague-spot."<br><sup>d</sup> Gt.: "in its appearance"—G.n.<br><sup>e</sup> Or: "a second time." |

### Literal, almost word-for-word, renderings:

|                          |  |
|--------------------------|--|
| A Faithful Version       | .  |
| Bond Slave Version       | .  |
| C. Thompson (updated) OT | .  |
| Charles Thompson OT      | But though the whiteness be exceedingly bright on the outer coat of the skin, if the appearance of it be not deeper than the outer coat, and the hair thereof be not turned white, but is of a duskish colour; the priest shall set apart the patient seven day. And on the seventh day the priest shall view the touch; and if the touch still remaineth before him, but hath not spread on the outer skin, the priest shall set him apart seven days more. |
| Context Group Version    | And if the bright spot is white in the skin of his flesh, and the appearance is not deeper than the skin, and the hair has not turned white, then the priest shall shut up [him who has] the plague seven days: and the priest shall look at him the seventh day: and see if, in his eyes, the plague has stayed, the plague has not spread in the skin, then the priest shall shut him up seven days more:...   |

|  |  |
|--|--|
| English Standard Version                                   | But if the spot is white in the skin of his body and appears no deeper than the skin, and the hair in it has not turned white, the priest shall shut up the diseased person for seven days. And the priest shall examine him on the seventh day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the priest shall shut him up for another seven days.                               |
| Green's Literal Translation<br>Holy Bible Improved Edition | .<br>And if there is a white, bright spot in the skin of his flesh, and its appearance is not deeper than the skin, and the hair of it has not turned white; then the priest shall shut up the one smitten seven days. And the priest shall look at him on the seventh day; and, behold, if in his eyes the spot has stopped, the spot has not spread in the skin; then the priest shall shut him up seven days a second time. |
| Literal Standard Version                                   | .  |
| Modern English Version                                     | .  |
| Modern Literal Version 2020                                | And if the bright spot is white in the skin of his flesh and the appearance of it is not deeper than the skin and the hair of it has not turned white, then the priest will shut up the disease seven days.<br>And the priest will look on him the seventh day, and behold, if in his eyes the disease is arrested and the disease is not spread in the skin, then the priest will shut him up seven days more.                |
| Modern KJV   | .  |
| New American Standard B.                                   | .  |
| New European Version                                       | .  |
| New King James Version                                     | .  |
| Niobi Study Bible  | .  |
| Owen's Translation   | .  |
| Revised Mechanical Trans.                                  | ...and if the bright spot is white, she is in the skin of his flesh and her appearance is not sunken from the skin and a hair is not turned white, then the administrator will shut the plague seven days, and the administrator will see him in the seventh day and look, the plague stood in his eyes, the plague did not spread across the skin, then the administrator will cause him to be shut a second seven days,...   |
| Updated Bible Version 2.17                                 | .  |
| A Voice in the Wilderness                                  | And if the bright spot is white on the skin of his flesh, and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall shut up the one who has the sore seven days. And the priest shall examine him on the seventh day; and behold, if the sore appears to be as it was, and the sore has not spread on the skin, then the priest shall shut him up another seven days.           |
| Webster's Bible Translation                                | .  |
| World English Bible  | .  |
| Young's Literal Translation                                | .  |
| Young's Updated LT   | "And if the bright spot is white in the skin of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, then has the priest shut up him who has the plague seven days.<br>"And the priest has seen him on the seventh day, and lo, the plague has stood in his eyes, the plague has not spread in the skin, and the priest has shut him up a second seven days.                          |

### The gist of this passage:

4-5

| Leviticus 13:4a  |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי)<br>[pronounced weh] | and, even, then; namely; when;<br>since, that; though; as well as | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 13:4a                                   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| ʾim (אִם) [pronounced eem]                        | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle   | Strong's #518<br>BDB #49   |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN] | <i>white; pale; pale color</i>  | masculine singular adjective   | Strong's #3836<br>BDB #526 |
| hîy' (אִיָּהּ) [pronounced hee]                   | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                   | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular construct   | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]             | <i>flesh, skin; body; animal meat</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                            | Strong's #1320<br>BDB #142 |

**Translation:** *If the skin disorder [lit., she, it] on his epidermis is white...*

The priest examines the skin, and there is a lighter skin color where the skin disorder is.

| Leviticus 13:4b  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʾâmôq (אֲמֹק) [pronounced ʾaw-MOHK]                              | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i>  | masculine singular adjective   | Strong's #6013<br>BDB #771 |
| ʾeyn (אֵין) [pronounced ān]                                      | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation, construct state                   | Strong's #369<br>BDB #34   |
| mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]               | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>   | masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #4758<br>BDB #909 |



## Leviticus 13:4b

| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| min (מִן) [pronounced <i>min</i> ]      | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i> | preposition of separation                         | Strong's #4480<br>BDB #577 |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ] | <i>skin, skins, hide; poetically used of the body, life</i>                                       | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** ...and its appearance [is] not more than skin [-deep]...

The priest notices that the skin disorder is not more than being skin-deep. It appears to be superficial.

## Leviticus 13:4c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| sê'âr (שֵׂאֵר) [pronounced <i>say-GAWR</i> ]                            | <i>hair, hairs; hair brisling up</i>  | masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #8181<br>BDB #972 |
| lô' (לֹא or אֵין) [pronounced <i>low</i> ]                              | <i>not, no</i>  | negates the word or action that follows; the absolute negation                   | Strong's #3808<br>BDB #518 |
| hâphak <sup>e</sup> ((פָּהַךְ) pronounced <i>haw-FAHK<sup>e</sup></i> ) | <i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #2015<br>BDB #245 |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ]                 | <i>white; pale; pale color</i>  | masculine singular adjective   | Strong's #3836<br>BDB #526 |

**Translation:** ...and its hair has not turned white,...

The priest also looks at the color of the hair growing out from the diseased area, and it is not a different color to the hair on the rest of the man's body.

## Leviticus 13:4d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                          | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| çâgar (צָגַר) [pronounced <i>saw-GAHR</i> ]                             | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect | Strong's #5462<br>BDB #688 |

| Leviticus 13:4d   |   |  |                                   |
|---|---|--|-----------------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                  |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                    | priest; principal officer or chief ruler  | masculine singular noun with the definite artic                        | Strong's #3548<br>BDB #463        |
| 'êth (אֵת) [pronounced ayth]                            | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84          |
| negâ' (נֶגַע) [pronounced NEH-gahg]                     | diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619        |
| shib'âh (שִׁבְעָה) [pronounced shi <sup>b</sup> vê-GAW] | seven   | numeral feminine construct   | Strong's #7651<br>BDB #987 & #988 |
| yâmîym (יָמִים) [pronounced yaw-MEEM]                   | days, a set of days; time of life, lifetime; a specific time period, a year   | masculine plural noun  | Strong's #3117<br>BDB #398        |

**Translation:** ...then the priest will deliver [the man having this] diseased area [for] seven days.

Despite there being no really dangerous signs, the man is still put into quarantine or confinement for 7 days.

Leviticus 13:4 If the skin disorder [lit., *she, it*] on his epidermis is white and its appearance [is] not more than skin [-deep] and its hair has not turned white, then the priest will deliver [the man having this] diseased area [for] seven days.

We have a sudden discoloration or blemish on the skin; if it does not appear to be too unusual, then it is not the person with the bruise who is quarantined, but the bruise itself is closed up—today, we would say it would be bandaged or wrapped or covered for seven days. The verb, *will close up*, has as its direct object *bruised area*.<sup>28</sup>

| Leviticus 13:5a                        |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| wê (or vê) (וְ or וּ) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]     | to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]   | priest; principal officer or chief ruler  | masculine singular noun with the definite article  | Strong's #3548<br>BDB #463 |

<sup>28</sup> I should point out that Bullinger calls this a metonymy of the adjunct, where it is the person who is shut up rather than the wound.

## Leviticus 13:5a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s                  |
|---|--|---|-----------------------------------|
| yôwm (יוֹם) [pronounced yohm]   | day; time; today or this day (with a definite article); possibly immediately | masculine singular noun with the definite article | Strong's #3117<br>BDB #398        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shib <sup>ec</sup> vê-GAW] | seven  | numeral feminine noun with the definite article   | Strong's #7651<br>BDB #987 & #988 |

**Translation:** The priest will examine him [on] day seven...

On the seventh day, the priest again examines the man with the skin disorder.

## Leviticus 13:5b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
|---|--|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced hin-NAY]                            | lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

|  |   |  |   |
|--|---|--|---|
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]  | diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease | masculine singular noun with the definite article                  | Strong's #5061<br>BDB #619                |
| ʿamad (עָמַד) [pronounced gaw-MAHD]              | to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease  | 3 <sup>rd</sup> person masculine singular, Qal perfect             | Strong's #5975<br>BDB #763                |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | in, into, at, by, near, on, with, before, against, by means of, among, within   | a preposition of proximity   | No Strong's #<br>BDB #88                  |
| ʿeynayim (עֵינַיִם) [pronounced gay-nah-YIM]     | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface   | feminine dual noun with the 3 <sup>rd</sup> person singular suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |

This phrase is literally *in his eyes*, but it can be translated *in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]*.

**Translation:** ...and [if] he sees that [lit., behold] the diseased area has stopped...

I took some liberties with one word due to the context. That word is the 3<sup>rd</sup> masculine singular, Qal perfect of 'âmad (אַמַּד) [pronounced *gaw-MAHD*] and it means *to take a stand*; however, when used with this unusual discoloration, it means that this discoloration *has remained*, it *has taken a stand*, *has stood [fast]*. In other words, it has not spread (this negative addition further affirms that the blemish is still there). Strong's #5975 BDB #763.

The priest observes that the skin disorder seems to have stopped; he does not see any problem of it getting worse after 7 days.

| Leviticus 13:5c  |  |  |                         |
|--|--|--|-------------------------|
| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s        |
| lô' (לו' or לא) [pronounced <i>low</i> ]               | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| pâsâh (פָּשָׂה) [pronounced <i>paw-SAW</i> ]           | <i>to spread (out), increased in size</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #6581 BDB #832 |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]            | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular noun with the definite article              | Strong's #5061 BDB #619 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                                     | No Strong's # BDB #88   |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]                | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article              | Strong's #5785 BDB #736 |

**Translation:** ...and has not spread on the skin,...

The skin disorder has not spread not further on the skin.

| Leviticus 13:5d  |  |   |                                |
|--|--|---|--------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s               |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]                 | <i>and, even, then; namely; when; since, that; though; as well as</i>                          | simple wâw conjunction  | No Strong's # BDB #251         |
| çâgar (צָגַר) [pronounced <i>saw-GAHR</i> ]  | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5462 BDB #688        |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]   | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article   | Strong's #3548 BDB #463        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced <i>sh<sup>ib</sup>v<sup>e</sup>-ÇAW</i> ] | <i>seven</i>   | numeral feminine construct  | Strong's #7651 BDB #987 & #988 |

| Leviticus 13:5d                                   |  |   |                             |
|---|--|---|-----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
| yâmîym (יָמִים)<br>[pronounced yaw-<br>MEEM]      | days, a set of days; time of life,<br>lifetime; a specific time period, a<br>year  | masculine plural noun                                   | Strong's #3117<br>BDB #398  |
| shênîyth (שֵׁנִית)<br>[pronounced shay-<br>NEETH] | second, the second; two, both,<br>double, twice; secondly; in<br>addition, again; another. When<br>only two items are named, it can<br>be rendered [the] other,<br>following, next | adjective singular<br>numeral ordinal;<br>feminine form | Strong's #8145<br>BDB #1041 |

**Translation:** ...the priest will deliver him [into quarantine] for an additional seven days.

Even though things look pretty good, the priest quarantines the man for an additional 7 days.

Leviticus 13:5 The priest will examine him [on] day seven and [if] he sees that [lit., *behold*] the diseased area has stopped and has not spread on the skin, the priest will deliver him [into quarantine] for an additional seven days.

Leviticus 13:4–5 If the skin disorder on his skin is white, but not more than skin-deep and the hair on it has not changed color, then the priest will place this man into quarantine for seven days. The priest will then go and examine the man on day seven. If it appears that the spreading of the affected area has stopped, then the priest will order quarantine for an additional seven days.

In both verses, it is the bruise and not the person who is being shut up. *Disease* here is in the masculine singular and that is both the suffix of the verb *will close it up* and the context of the passage. This is known as a metonym; where the wound on the person actually stands in for the person who has the wound.

And has seen him the priest [on] day seven the second and behold, faint the diseased area and has not spread the diseased area on the skin; and has pronounced him clean the priest; a [minor skin] eruptions she [is]. And he has washed his garments and he has been cleansed. And behold if spreading is spreading the scab on the skin, after her having been shown unto the priest for his cleansing, and he was shown a second [time] unto the priest, and has seen the priest and behold has spread the scab on the skin; and has declared him unclean the priest; a skin disorder, leprous she [is].

Leviticus  
13:6–8

The priest will examine him [after] the second seven days and he sees that [lit., *behold*] the diseased area is fainter and has not spread [any further] on the skin. The priest will pronounce the man [lit., *him*] clean; it [is only] a [minor] skin eruption. He will wash his garments and [be considered] cleansed. [If, however, on the other hand the priest] sees the scab definitely spreading on the skin after it was shown to him—[anticipating] a cleansing—but when the priest was shown [the infected area] a second [time] and he [lit., *the priest*] examines [the affected area carefully] and he [lit., *the priest*] observes that [lit., *behold*] the scab spread further on the skin, the priest will declare the man [lit., *him*] unclean. This [is] a leprous skin disorder.

**The priest will examine this man after the second seven days have transpired and if he sees that the affected area is fainter and has not spread, then the priest will declare the man clean. It is only a small and temporary skin eruption. The man will wash his garments and be considered clean. If, on the other hand, the priest examined the man's epidermis, and it is clear that the affected area has spread, then the priest will proclaim the man unclean. This is then a serious skin disorder.**

Here is how others have translated this verse:

#### Ancient texts:

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | And has seen him the priest [on] day seven the second and behold, faint the diseased area and has not spread the diseased area on the skin; and has pronounced him clean the priest; a [minor skin] eruptions she [is]. And he has washed his garments and he has been cleansed. And behold if spreading is spreading the scab on the skin, after her having been shown unto the priest for his cleansing, and he was shown a second [time] unto the priest, and has seen the priest and behold has spread the scab on the skin; and has declared him unclean the priest; a skin disorder, leprous she [is]. |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | And on the seventh day, he shall look on him. If the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is but a scab: and the man shall wash his clothes, and shall be clean.<br>But, if the leprosy grow again, after he was seen by the priest and restored to cleanness, he shall be brought to him:<br>And shall be condemned of uncleanness.  |
| Aramaic ESV of Peshitta     | The priest shall examine him again on the seventh day; and behold, if the plague has faded, and the plague has not spread in the skin, then the priest shall pronounce him clean. It is a scab. He shall wash his clothes, and be clean.<br>But if the scab spreads on the skin, after he has shown himself to the priest for his cleansing, he shall show himself to the priest again.<br>The priest shall examine him; and behold, if the scab has spread on the skin, then the priest shall pronounce him unclean. It is leprosy.   |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: it [is but] a scab: and he shall wash his clothes, and be clean.<br>But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:<br>And [if] the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it [is] a leprosy.   |
| Updated Brenton (Greek)     | And the priest shall look upon him the second time on the seventh day. And behold, if the spot is dark, and the spot has not spread in the skin, then the priest shall pronounce him clean; for it is a mere mark, and the man shall wash his garments and be clean.<br>But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest,   |



and the priest shall look upon him; and behold, if the mark has spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And the priest is to see him again on the seventh day; and if the mark is less bright and is not increased on his skin, then let the priest say that he is clean: it is only a skin-mark, and after his clothing has been washed he will be clean.<br>But if the size of the mark on his skin is increased after he has been seen by the priest, let him go to the priest again:<br>And if, after looking at him, he sees that the mark is increased in his skin, let the priest say that he is unclean; he is a leper.                       |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | Seven days later the priest must look at the person again. If the sore has faded and has not spread on the skin, the priest must announce that the person is clean. The sore is only a rash. After washing the clothes, that person will be clean again.<br>"But if the rash spreads over the skin after the person has shown himself to the priest to be made clean again, that person must come again to the priest. The priest must look, and if the rash has spread, he must announce that the person is unclean. The disease is leprosy. |
| God's Word™               | On the seventh day the priest will examine him again. If the diseased area has faded and not spread, the priest must declare him clean. It is only a rash. The person must wash his clothes and will be clean. But if the rash has spread after he has shown himself to the priest to be declared clean, he must show himself to the priest again. The priest will examine him one more time, and if the rash has spread, the priest must declare him unclean. It is an infectious skin disease.  |
| Good News Bible (TEV)     | The priest shall examine you again on the seventh day, and if the sore has faded and has not spread, he shall pronounce you ritually clean; it is only a sore. You shall wash your clothes and be ritually clean. But if the sore spreads after the priest has examined you and pronounced you clean, you must appear before the priest again. The priest will examine you again, and if it has spread, he shall pronounce you unclean; it is a dreaded skin disease.   |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                          |  |
|--------------------------|--|
| Casual English Bible     | .  |
| College Press paraphrase | .  |
| Contemporary English V.  | Then if the disease hasn't gotten any worse or spread, the priest will say, "You are clean. It was only a sore. After you wash your clothes, you may go home." However, if the disease comes back, you must return to the priest. If it is discovered that the disease has started spreading, he will say, "This is leprosy--you are unclean." |
| The Living Bible         | .  |
| New Berkeley Version     | .  |
| New Life Version         | .  |
| New Living Translation   | .  |

## Unfolding Bible Simplified

After seven days, the priest must examine the person again. If the priest sees that the sore has not changed and has not spread, he must keep the person away from people for yet another seven days. Again, after those seven more days have passed, the priest must examine the person once more. If the sore has faded and has not spread, the priest will declare that the person is fit to be with other people again. His skin condition is only a rash; it is not contagious. After the person washes his clothes, the priest will allow him to be with other people again. But if the sore spreads after the priest has examined him, the person must go to the priest again.

**Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

## Berean Study Bible

On the seventh day the priest is to reexamine him, and if he sees that the infection is unchanged and has not spread on the skin, the priest must isolate him for another seven days. The priest will examine him again on the seventh day, and if the sore has faded and has not spread on the skin, the priest shall pronounce him clean; it is a rash. The person must wash his clothes and be clean. But if the rash spreads further on his skin after he has shown himself to the priest for his cleansing, he must present himself again to the priest.

Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 HCSB .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Peter Pett's translation .  
 Unfolding Bible Literal Text

The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean. But if the rash has spread in the skin after he has shown himself to the priest for his cleansing, he must then show himself to the priest again. The priest will examine him to see if the rash has spread farther in the skin. If it has spread, then the priest must pronounce him unclean. It is an infectious disease.

## Urim-Thummim Version

Then the priest will look on him again the 7th day and if the plague is colorless, and the plague is not spread in the skin, then the priest will pronounce him clean. Its nothing but a scab and he will wash his clothes and be clean. But if the eruption spreads widely in the skin after he has been seen of the priest for his cleansing, he will be seen of the priest again and if the priest sees that the eruption is spread in the skin, then the priest will pronounce him unclean because that is leprosy.

## Wikipedia Bible Project

And the priest saw on the seventh day, a second time, and here the affliction is fainter, and the the affliction did not spread in the skin, and the priest purified him, this is a bruise, and he washed his clothes and was purified. And spread, if it spread, the bruise on the skin, after he was shown to the priest for his purification, and he was shown a second time to the priest. And the priest saw, here the bruise has spread in the skin, and the priest made him defiled. This is leprosy.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .  
 Kaplan Translation .  
*The Scriptures* 1998 .  
 The Scriptures–2009 .  
 Tree of Life Version

“The kohen is to examine him again on the seventh day, and behold, if the plague has faded and has not spread in the skin, then the kohen should pronounce him clean. It is a scab. He is to wash his clothes, and be clean.  
 But if the scab spreads on the skin, after he has shown himself to the kohen for his cleansing, he is to show himself to the kohen once again.  
 The kohen is to examine him, and if the scab has spread on the skin, then the kohen should pronounce him unclean. It is tza'arat.

**Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:**

Alpha & Omega Bible

AND THE PRIEST SHALL LOOK UPON HIM THE SECOND TIME ON THE SEVENTH DAY; AND, BEHOLD, IF THE SPOT BE DARK, AND THE SPOT HAVE NOT SPREAD IN THE SKIN, THEN THE PRIEST SHALL PRONOUNCE HIM CLEAN; FOR IT IS A MERE MARK, AND THE MAN SHALL WASH HIS GARMENTS AND BE CLEAN.  
 BUT IF THE BRIGHT SPOT SHOULD HAVE CHANGED AND SPREAD IN THE SKIN, AFTER THE PRIEST HAS SEEN HIM FOR THE PURPOSE OF PURIFYING HIM, THEN SHALL HE APPEAR THE SECOND TIME TO THE PRIEST, AND THE PRIEST SHALL LOOK UPON HIM; AND BEHOLD, IF THE MARK HAVE SPREAD IN THE SKIN, THEN THE PRIEST SHALL PRONOUNCE HIM UNCLEAN: IT IS A LEPROSY.

Awful Scroll Bible

The priest is to have looked at him the second time, on the seventh day, even the wound is to have grown dim - is the wound to have spread on the skin? - The priest is to have pronounced him clean, it is a scab. He is to have washed his garment and been clean.  
 Was the scab to spread a spreading on the skin, after he is to be looked at by the priest, for his cleansing, even is to have the priest looked at him the second time. The priest is to have seen, that the scab is to have spread in the skin, the priest is to have pronounced him unclean, it is leprosy.

Concordant Literal Version

The priest will examine him on the second seventh day, and behold, if the contagion is inconspicuous and the contagion has not diffused in the skin, then the priest will pronounce him clean; it is a scurf. He will rinse his garments; then he will be clean.

Yet if the scurf should have diffused, yea diffused in the skin after his appearance before the priest for his cleansing, then he will show himself a second time to the priest.

When the priest has examined, and behold, if the scurf has diffused in the skin, then the priest will pronounce him unclean; it is a leprous disease.

Darby Translation

exeGesés companion Bible

.  
...and the priest sees him the second seventh day:  
and behold, the plague fades  
and the plague spreads not in the skin,  
the priest pronounces him purified  
- a scab:  
and he launders his clothes and becomes purified:  
and if in spreading, the scab spreads in the skin,  
after being seen by the priest for his purifying,  
the priest sees him a second time:  
and the priest sees that, behold,  
the scab in the skin spread,  
then the priest pronounces him foul  
- a leprosy.

Orthodox Jewish Bible

And the kohen shall examine him again on the yom hashevi'i; and, hinei, if the nega be somewhat faded, and the nega spread not in the skin, the kohen shall pronounce him tahor; it is but a scab; and he shall wash his clothes, and be tahor.

But if the scab spread much abroad in the skin, after that he hath shown himself to the kohen for his tohorah, he shall appear before the kohen again.

And if the kohen see that, hinei, the scab spreadeth in the skin, then the kohen shall pronounce him tamei; it is a tzara'at.

Rotherham's *Emphasized B.*

Then shall the priest view him, on the seventh day, a second time, and lo! <if the spot is ||faint||, and the spot hath not spread in the skin> then shall the priest pronounce him clean—it is ||a scab||, and he shall wash his clothes, and be clean. But <if the scab shall have ||verily spread|| in the skin, since he was shown to the priest that he might be cleansed> then shall he shew himself again' unto the priest; and the priest shall take a view, and lo! <if the scab hath spread in the skin> then shall the priest pronounce him unclean—||leprosy|| it is'.

### Expanded/Embellished Bibles:

*The Amplified Bible*

The Expanded Bible

Kretzmann's Commentary

Lexham English Bible

.  
.  
.  
And the priest shall examine him on the seventh day for a second time, and if [Literally "look" or "behold"] the infection has faded and the infection has not spread on the skin, then [Or "and"] the priest shall declare him clean—it is an epidermal eruption; and he shall wash his garments, and so he shall be clean. But [Or "And"] if the epidermal eruption spreads further on the skin after showing himself to the priest for his cleansing, then [Or "and"] he shall appear a second time to the priest.

And the priest shall examine it, [The direct object is supplied from context in the English translation] and if [Literally "look" or "behold"] the epidermal eruption has spread on the skin, then [Or "and"] the priest shall declare him unclean—it is an infectious skin disease.

The Pulpit Commentary

Syndein/Thieme

The Voice

.  
.

**Bible Translations with Many Footnotes:**

|                                  |  |
|----------------------------------|--|
| College Press Bible Study        | .  |
| The Complete Tanach              | .  |
| The Geneva Bible                 | .  |
| Holy Bible Improved Edition      | And the priest shall look at him on the seventh day second time; and, behold, if the spot is pale [Pale, not angry looking or inflamed] , and the spot has not spread in the skin, then the priest shall pronounce him clean; it is a scab; and he shall wash his clothes, and be clean. But if the scab shall really spread in the skin after he has been seen by the priest for his cleansing, then he shall be seen again by the priest; and the priest shall look, and, behold, if the scab has spread in the skin, then the priest shall pronounce him unclean; it is a leprosy.                                    |
| International Standard V         | “On the next [Lit. the second] seventh day, the priest is to examine him again. If the skin rash didn’t become dull and it [Lit. and the skin rash] didn’t spread in the skin, then the priest is to pronounce him clean: it’s a scab. He is to wash his clothes and be clean. But if the scab has spread in the skin after he presented himself to the priest for cleansing, then he is to show himself the second time to the priest. When the priest examines him and determines that the scab has, in fact, spread in his skin, then the priest is to pronounce him unclean, since it’s an infectious skin disease.” |
| Kaplan Translation               | .  |
| NET Bible®                       | .  |
| New American Bible (2011)        | .  |
| Rotherham’s <i>Emphasized B.</i> | .  |

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| A Faithful Version          | And the priest shall look on him again in the seventh day. And, behold, if the plague is somewhat dark, the plague has not spread in the skin, the priest shall pronounce him clean. It is a scab. And he shall wash his clothes and be clean. But if the scab spreads greatly in the skin after he has been seen by the priest for his cleansing, he shall be seen by the priest again. And if the priest sees that, behold, the scab spreads in the skin, then the priest shall pronounce him unclean. It is a leprosy..                               |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | And on the seventh day the priest shall look on him again, and if the touch be languid, and hath not spread on the outer skin, the priest shall pronounce him clean; for it is but a mark. And having washed his clothes, he shall be clean. But if the mark on the outer skin shall change, and spread, after the priest viewed him for the purpose of pronouncing him clean, he shall again appear before the priest, and the priest shall view him; and if the mark hath spread on the skin, the priest shall pronounce him unclean. It is a leprosy. |
| Context Group Version       | ...and the priest shall look at him again the seventh day; and see if the plague is dim, and the plague has not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean. But if the scab spreads abroad in the skin, after he has shown himself to the priest for his cleansing, he shall show himself to the priest again: and the priest shall look; and see if the scab has spread in the skin, then the priest shall pronounce him unclean: it is leprosy.                          |
| English Standard Version    | . diseased area  |
| Green’s Literal Translation | .  |
| Literal Standard Version    | And the priest has seen him on the second seventh day, and behold, the plague has faded, and the plague has not spread in the skin, and the priest has pronounced him clean; it [is] a scab, and he has washed his garments, and has been clean. And if the scab spreads greatly in the skin, after his being seen by the priest for his   |

|                             |  |
|-----------------------------|--|
| Modern English Version      | .  |
| Modern Literal Version 2020 | And the priest will look on him again the seventh day, and behold, if the disease is dim and the disease has not spread in the skin, then the priest will pronounce him clean. It is a scab and he will wash his clothes and be clean. But if the scab spreads abroad in the skin after he has shown himself to the priest for his cleansing, he will show himself to the priest again. And the priest will look, and behold, if the scab is spread in the skin, then the priest will pronounce him unclean. It is a leprous disease.  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | ...and the administrator will see him in the second seventh day, and look, dimness of the plague and the plague did not spread across the skin, then the administrator will declare him clean, she is a scab, and he will wash his garments and he will be clean, but if spreading across, the scab of the skin will seize hold, after he appears to the administrator for his cleanliness, he will appear a second time to the administrator, and the administrator will see, and look, the scab spread across the skin, and the administrator will declare him dirty, she is an infection. |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | .  |
| Webster's Bible Translation | .  |
| World English Bible         | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | <p>"And the priest has seen him on the second seventh day, and lo, the plague is become weak, and the plague has not spread in the skin—and the priest has pronounced him clean, it is a scab, and he has washed his garments, and has been clean.</p> <p>"And if the scab spread greatly in the skin, after his being seen by the priest for his cleansing, then he has been seen a second time by the priest; and the priest has seen, and lo, the scab has spread in the skin, and the priest has pronounced him unclean; it is leprosy.</p>  |

**The gist of this passage:**  
6-8

| Leviticus 13:6a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                               | to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                             | priest; principal officer or chief ruler  | masculine singular noun with the definite article  | Strong's #3548<br>BDB #463 |



## Leviticus 13:6a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                  |
|---|--|--|-----------------------------------|
| yôwm (יוֹם) [pronounced yohm]   | <i>day; time; today or this day (with a definite article); possibly immediately</i>  | masculine singular noun with the definite article                            | Strong's #3117<br>BDB #398        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shib <sup>o</sup> v <sup>e</sup> -GAW] | <i>seven</i>   | numeral feminine noun with the definite article                              | Strong's #7651<br>BDB #987 & #988 |
| shênîyth (שְׁנִיִּית) [pronounced shay-NEETH]                                       | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; feminine form; with the definite article | Strong's #8145<br>BDB #1041       |

**Translation:** The priest will examine him [after] the second seven days...

The person with the skin problem has been quarantined an additional seven days. He is taken out of quarantine and the priest carefully examines him.

## Leviticus 13:6b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|---|---|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced hin-NAY]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

|   |  |   |                            |
|---|--|---|----------------------------|
| kêhâh (כְּהָה) [pronounced kay-HAWH]                            | <i>faint, obscure, (somewhat) darkened, dimmed; lightened</i>  | feminine singular adjective                       | Strong's #3544<br>BDB #462 |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]                 | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular noun with the definite article | Strong's #5061<br>BDB #619 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                            | No Strong's #<br>BDB #251  |

| Leviticus 13:6b  |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| lô' (לֹא or לוֹ) [pronounced <i>low</i> ]              | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| pâsâh (פָּשָׂה) [pronounced <i>paw-SAW</i> ]           | <i>to spread (out), increased in size</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #6581<br>BDB #832 |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]            | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular noun with the definite article              | Strong's #5061<br>BDB #619 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                                     | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]                | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article              | Strong's #5785<br>BDB #736 |

**Translation:** ...and he sees that [lit., *behold*] the diseased area is fainter and has not spread [any further] on the skin.

We should examine two words here. Kêhâh (כִּהָּה) [pronounced *kay-HAWH*] is translated by some *lighten* and by others *become dark*. Strong's #3544 BDB #462. The key to this word is the corresponding verb, kâhâh (כָּהָה) [pronounced *kaw-HAWH*] which is used of the eyes which are growing old and having a difficult time seeing. Sometimes it is rendered as the eyes becoming *faint, darkened, dimmed*; but the eye of turns whitish in areas (because of cataracts). Strong's #3543 BDB #462. The idea here is that one is having a harder time distinguishing objects from one another and shapes and colors; everything is blending and it is difficult to discern precise colors and objects. With this bruised area of discoloration, it is not necessarily getting darker or lighter, but its color is becoming similar to that of the surrounding skin; it is *fading* into the skin, you might say, just as eyes when they go bad are spoken of as *fading*. The indication is that this bruised area is healing, albeit slowly.

One possibility is, the priest examines this affected area and notices that it is fainter and that it has not spread any further. That is good news.

| Leviticus 13:6c   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| tâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]                             | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2891<br>BDB #372 |

## Leviticus 13:6c

| Hebrew/Pronunciation                 | Common English Meanings                  | Notes/Morphology                                  | BDB & Strong #'s           |
|--------------------------------------|--|---|----------------------------|
| kôhên (כֹּהֵן) [pronounced koh-HANE] | priest; principal officer or chief ruler | masculine singular noun with the definite article | Strong's #3548<br>BDB #463 |

**Translation:** The priest will pronounce the man [lit., him] clean;...

The priest will declare the man clean or purified. If there is a ceremony which goes along with this, it is not given to us in this immediate context.

## Leviticus 13:6d

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| sappachath (סַפַּחַת) [pronounced sap-PAHKH-ath] | scab, eruption, lesion  | feminine singular noun  | Strong's #5597<br>BDB #705 |
| hîy' (אִיָּהּ) [pronounced hee]                  | she, it; also used as a demonstrative pronoun: that, this (one) | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb is, is implied | Strong's #1931<br>BDB #214 |

**Translation:** ...it [is only] a [minor] skin eruption.

The skin irritation is determined to be minor and temporary.

## Leviticus 13:6e

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]         | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| kâbaç (כָּבַח) [pronounced kaw-BAHÇ]                                    | to wash [garments, a person]; to make wash  | 3 <sup>rd</sup> person masculine singular, Piel perfect                         | Strong's #3526<br>BDB #460 |
| b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced b <sup>e</sup> -gaw-DEEM] | garments, clothes, clothing, apparel; possibly blankets   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #899<br>BDB #93   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]         | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| tâhêr (תָּהַר) [pronounced taw-HAIR]                                    | to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean | 3 <sup>rd</sup> person masculine singular, Qal perfect                          | Strong's #2891<br>BDB #372 |

**Translation:** He will wash his garments and [be considered] cleansed.

The man with the skin disorder is to wash his clothing and afterwards, he will be considered clean.

In some cases, clothing would be washed and cleaned; in others, it would be burned.

A critic of this chapter led to an important understanding of it:

*Evidences of the Bible: A Bible skeptic unwittingly showed me yet another example of advanced scientific/medical knowledge in the Bible. He posted a message on a discussion board that ridiculed some verses in Leviticus 13 and 14 that mention leprosy on walls and on garments. He felt this was silly and an error since leprosy is a human disease. What this skeptic was unaware of is the fact that leprosy is a bacteria, a living organism, that certainly can survive on walls and garments! In fact, the Medic-Planet.com encyclopedia noted that leprosy "can survive three weeks or longer outside the human body, such as in dust or on clothing". It is no wonder that God commanded the Levitical priests to burn the garments of leprosy victims! (Leviticus 13:52).<sup>29</sup>*

Leviticus 13:6 The priest will examine him [after] the second seven days and he sees that [lit., behold] the diseased area is fainter and has not spread [any further] on the skin. The priest will pronounce the man [lit., him] clean; it [is only] a [minor] skin eruption. He will wash his garments and [be considered] cleansed.

On a very practical note, the reason for this chapter is that the Israelites faced a number of skin diseases, some relatively harmless one which mimicked the very dangerous ones. This allows the priest to examine those with a skin disorder and to make a pronouncement so that either the patient could return to household without restriction or he might return bandaged up or he might not return but be quarantined instead. This chapter provided guidance for the priest.

| Leviticus 13:7a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| 'îm (אִם) [pronounced eem]  | if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle                      | Strong's #518<br>BDB #49   |
| pâsâh (פָּשָׁח)<br>[pronounced paw-SAW]                             | to spread (out), increased in size   | Qal infinitive absolute                                 | Strong's #6581<br>BDB #832 |
| pâsâh (פָּשָׁח)<br>[pronounced paw-SAW]                             | to spread (out), increased in size   | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6581<br>BDB #832 |
| sappachath (סַפַּחַת)<br>[pronounced sap-PAHKH-ath]                 | scab, eruption, lesion   | feminine singular noun with the definite article        | Strong's #5597<br>BDB #705 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]                  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within   | a preposition of proximity                              | No Strong's #<br>BDB #88   |

<sup>29</sup> From <https://bibleevidences.com/medical-evidence/> accessed December 19, 2020. The quote is from Leprosy, Medic-Planet Encyclopedia.

## Leviticus 13:7a

| Hebrew/Pronunciation            | Common English Meanings                                     | Notes/Morphology                                  | BDB & Strong #'s           |
|---------------------------------|---|---|----------------------------|
| gôwr (גֹּוֹר) [pronounced gohr] | <i>skin, skins, hide; poetically used of the body, life</i> | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** [If, however, on the other hand the priest] sees the scab definitely spreading on the skin...

Vv. 7–8 give us the other possibility. The man is examined by the priest after 14 days, and it is clear that the lesion is spreading. The verb is repeated twice, so that means, there is no question about this.

In this, there are no prescribed methods. That is, the priest is not told to draw an outline about the affected area; or to measure it. However, it is reasonable to assume that, something may have been done by the priest to be able to measure any change that might be taking place.

## Leviticus 13:7b

| Hebrew/Pronunciation                       | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| ʾachărêy (אַחֲרָי) [pronounced ah-kuh-RAY] | <i>behind, after; following; after that, afterwards; hinder parts</i>  | preposition; plural form; construct form  | Strong's #310<br>BDB #29   |
| râʾâh (רָאָה) [pronounced raw-AWH]         | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i> | Niphal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906 |
| ʾel (אֶל) [pronounced eh]                  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                                  | directional preposition (respect or deference may be implied)                         | Strong's #413<br>BDB #39   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]       | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                                     | Strong's #3548<br>BDB #463 |
| lâmed (ל) [pronounced l <sup>e</sup> ]     | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ṭohôrâh (טָהַרָה) [pronounced toh-or-AW]   | <i>a (ceremonial) purifying, a cleansing, purification, purity, cleanness</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix      | Strong's #2893<br>BDB #372 |

**Translation:** ...after it was shown to him—[anticipating] a cleansing—...

The priest looks at the affected area, anticipating that the man is cleansed. However, this does not appear to be the case.

## Leviticus 13:7c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|---|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 13:7c                              |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation                         | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
| râ'âh (רָאָה) [pronounced raw-AWH]           | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>                                   | 3 <sup>rd</sup> person masculine singular, Niphal perfect     | Strong's #7200<br>BDB #906  |
| shênîyth (שֵׁנִיַּת) [pronounced shay-NEETH] | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; feminine form             | Strong's #8145<br>BDB #1041 |
| 'el (אֶל) [pronounced eh]                    | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39    |
| kôhên (כֹּהֵן) [pronounced koh-HANE]         | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article             | Strong's #3548<br>BDB #463  |

**Translation:** ...but when the priest was shown [the infected area] a second [time]...

The priest carefully examines the affected area this second time.

Leviticus 13:7 [If, however, on the other hand the priest] sees the scab definitely spreading on the skin after it was shown to him—[anticipating] a cleansing—but when the priest was shown [the infected area] a second [time]...

This is obviously the third time before the priest; the word for *second* stands for another act, not identical, but one in a series,<sup>30</sup> and that is what is mean here.

Gleason Archer, in his *Encyclopedia of Bible Difficulties*, thinks that this might be a phagedenic ulcer (p. 127).

| Leviticus 13:8a   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article      | Strong's #3548<br>BDB #463 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |

<sup>30</sup> BDB p. 1041.



## Leviticus 13:8a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|---|---|--|--|
| hinnêh (הִנֵּה)<br>[pronounced hin-NAY]   | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |   |  |  |
| pâsâh (פָּשָׂה)<br>[pronounced paw-SAW]   | <i>to spread (out), increased in size</i>   | 3 <sup>rd</sup> person feminine singular, Qal perfect      | Strong's #6581<br>BDB #832                     |
| sappachath (סַפַּחַת)<br>[pronounced sap-PAHKH-ath]   | <i>scab, eruption, lesion</i>   | feminine singular noun with the definite article           | Strong's #5597<br>BDB #705                     |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity                                 | No Strong's #<br>BDB #88                       |
| gôwr (גֹּוֹר)<br>[pronounced gohr]  | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article          | Strong's #5785<br>BDB #736                     |

**Translation:** ...and he [lit., the priest] examines [the affected area carefully] and he [lit., the priest] observes that [lit., behold] the scab spread further on the skin,...

When carefully examining the affected area, it is clear that the skin lesion has spread out further on the skin.

## Leviticus 13:8b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא)<br>[pronounced taw-MAY]                              | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2930<br>BDB #379 |
| kôhên (כֹּהֵן)<br>[pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463 |

**Translation:** ...the priest will declare the man [lit., him] unclean.

The person affected by this skin disorder is now declared unclean. Chiefly, the difference appears to be, contact. If declared clean, that man might continue to live a normal life. If unclean, his contact with others is cut off.

| Leviticus 13:8c                                 |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                            | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| tsâra'ath (תַּעֲרָצ) [pronounced tsaw-RAH-ahth] | a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders | feminine singular noun   | Strong's #6883<br>BDB #863 |
| hîy' (אִיה) [pronounced hee]                    | she, it; also used as a demonstrative pronoun: that, this (one)            | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |

**Translation:** This [is] a leprous skin disorder.

The man is affected by a skin disorder, leprous.

Leviticus 13:8 ...and he [lit., *the priest*] examines [the affected area carefully] and he [lit., *the priest*] observes that [lit., *behold*] the scab spread further on the skin, the priest will declare the man [lit., *him*] unclean. This [is] a leprous skin disorder.

Here we have more than just a wound or a bruise; this is a skin ailment which has progressively gotten worse during a time period that it should have improved.

The unbeliever with no interest in things eternal, can have his life destroyed by sin and their results. God does not have to discipline him; in fact, God does not discipline the unbeliever, per se. The unbeliever is not a son of God. This does not mean that the unbeliever leads a carefree life; he faces the effects of sin and God sometimes must try to reach the unbeliever through pain (as we as former unbelievers can testify).

Leviticus 13:6–8 The priest will examine this man after the second seven days have transpired and if he sees that the affected area is fainter and has not spread, then the priest will declare the man clean. It is only a small and temporary skin eruption. The man will wash his garments and be considered clean. If, on the other hand, the priest examined the man's epidermis, and it is clear that the affected area has spread, then the priest will proclaim the man unclean. This is then a serious skin disorder.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Skin Diseases which Involve Swelling

A diseased area of a serious skin disorder when she is on a man and he is brought unto a priest. And has seen the priest and, behold, a swelling white on the skin and she has turned hair white; and living flesh [is] alive on the swelling. A skin disorder remaining (for a long time) on his epidermis and has declared him unclean the priest. He will not deliver him over [to quarantine] because he has been made unclean, [even] he.

Leviticus  
13:9–11

When [there] is a diseased area of a serious skin disorder on a man and he is brought to a priest; and the priest has examined and observed that [lit., **behold**] the swelling is white on the skin and the hair has turned white; and the raw flesh [appears to be] actively swelling. [Then this is clearly] a skin disorder which has remained for a long time on his epidermis; and the priest [lit., **he**] will declare him unclean. The priest will not deliver him [into quarantine] because he is [clearly] unclean.

If there is a long-standing problem of a skin disorder on a man and he goes in before a priest. The priest will then examine the skin and observes that the swelling is discolored and the hair on the diseased area is whitened. In fact, the exposed flesh appears to be actively changing. This is a very serious skin disorder which has continued for a long time on this man's body. The priest must declare that the man is unclean. There is no quarantine for the man, as he is clearly unclean with an active skin disorder.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

A diseased area of a serious skin disorder when she is on a man and he is brought unto a priest. And has seen the priest and, behold, a swelling white on the skin and she has turned hair white; and living flesh [is] alive on the swelling. A skin disorder remaining (for a long time) on his epidermis and has declared him unclean the priest. He will not deliver him over [to quarantine] because he has been made unclean, [even] he.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

If the stroke of the leprosy be in a man, he shall be brought to the priest: And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear: It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean: and shall not shut him up, because he is evidently unclean.

Aramaic ESV of Peshitta

"When the plague of leprosy is in a man, then he shall be brought to the priest; and the priest shall examine him. Behold, if there is a white rising in the skin, and it has turned the hair white, and there is raw flesh in the rising, it is a chronic leprosy in the skin of his body, and the priest shall pronounce him unclean. He shall not isolate him, for he is unclean.

V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

And when the plague of leprosy is in a man, then he shall be brought unto the priest; And the priest shall see [him]: and, behold, [if] the rising [be] white in the skin, and it have turned the hair white, and [there be] quick raw flesh in the rising;

|                         |   |
|-------------------------|---|
| Updated Brenton (Greek) | <p>It [is] an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he [is] unclean.</p> <p>And if a man should have a plague of leprosy, then he shall come to the priest; and the priest shall look, and behold, if it is a white spot in the skin, and it has changed the hair to white, and there be some of the sound part of the quick flesh in the sore —</p> <p>it is leprosy advancing in the skin of the flesh; and the priest shall pronounce him unclean, and shall separate him, because he is unclean.</p> |
|-------------------------|---|

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | <p>When the disease of a leper is seen on a man, let him be taken to the priest; And if the priest sees that there is a white growth on the skin, and the hair is turned white, and there is diseased flesh in the growth,</p> <p>It is an old disease in the skin of his flesh, and the priest will say that he is unclean; he will not have to be shut up, for he is clearly unclean.</p>  |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | <p>"Whoever has leprosy must be brought to the priest. He must look at that person. If there is a white swelling on the skin, if the hair has become white, and if the skin looks raw in the swelling, it is leprosy that has been there for a long time. The priest must announce that the person is unclean. He does not have to wait until after a period of separation, because he already knows that the person is unclean.</p> |
| <i>God's Word™</i>        | <p>"If anyone has an infectious skin disease, he must be taken to the priest. The priest will examine him. If there is a white sore that has turned the hair white, and if there is raw flesh in the sore, he has a chronic skin disease. Without putting him in isolation, the priest must declare him unclean because he is unclean.</p>   |
| Good News Bible (TEV)     | <p>If any of you have a dreaded skin disease, you shall be brought to the priest, who will examine you. If there is a white sore on your skin which turns the hairs white and is full of pus, it is a chronic skin disease. The priest shall pronounce you unclean; there is no need to isolate you, because you are obviously unclean.</p>  |
| <i>The Message</i>        | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | <p>Any of you with a skin disease must be brought to a priest. If he discovers that the sore spot is white with pus and that the hair around it has also turned white, he will say, "This is leprosy. You are unclean and must stay away from everyone else."</p>  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | <p>When anyone has a contagious skin disease, someone must bring him to the priest. The priest must examine him. If there is a white swelling in the skin that has caused the hair there to become white, and if the flesh in that area is painful, then it is a permanent skin disease; the priest will declare that the person is not fit to be with other people. The priest does not need to keep that person away from others for</p> |

seven days in order to examine him again, because he already knows that the person is unfit to be with others.

### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .  
Common English Bible .  
New Advent (Knox) Bible .  
Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
Conservapedia Translation .  
Revised Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
HCSB .  
International Standard V .

#### *Infectious Skin Diseases*

"When a person has a skin rash that's infectious, then he is to be brought to the priest. The priest is to examine it. If it is, indeed, a white swelling in the skin that has turned the hair white, and yet sustains live flesh on the swelling, it's a festering skin disease in his body. The priest is to declare him unclean. The man need not be confined, since he's already unclean.

H. C. Leupold .  
Lexham English Bible .  
NIV, ©2011 .  
Peter Pett's translation .  
Unfolding Bible Literal Text .

When an infectious skin disease is in someone, then he must be brought to the priest. The priest will examine him to see if there is a white swelling in the skin, if the hair has turned white, or if there is raw flesh in the swelling. If there is, then it is a chronic skin disease, and the priest must pronounce him unclean. He will not isolate him, because he is already unclean.

Urim-Thummim Version

When the plague of leprosy is in a man then he will be brought to the priest and the priest will see him and if the swelling is white in the skin, and it has turned the hair white, and there is tender living flesh in the swelling it is an old leprosy in the skin of his flesh, and the priest will pronounce him unclean and will not quarantine him because he is unclean.

Wikipedia Bible Project

The affliction of leprosy, if it is in a man, and he will be brought to the priest. And the priest saw, and here is a white swelling in the skin, and it turned the skin white, and there is exposed raw flesh in the swelling. It is a preexisting leprosy in the skin of his flesh, and the priest made him defiled. They will not enclose him, because he is defiled.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
The Heritage Bible .  
New American Bible (2002) .  
New American Bible (2011) .  
New English Bible—1970 .  
New Jerusalem Bible .  
New RSV .  
Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Hebrew Transliteration S.  | .  |
| The Israel Bible           | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | .  |
| <i>The Scriptures</i> 1998 | .  |
| The Scriptures—2009        | “When the infection of leprosy is on a man, then he shall be brought to the priest.<br>“And the priest shall look and see, if the swelling on the skin is white, and it has turned the hair white, and there is a spot of raw flesh in the swelling, it is an old leprosy on the skin of his body, and the priest shall pronounce him unclean. He does not shut him up, for he is unclean. |
| Tree of Life Version       | “When one has a plague of tza’arat, he is to be brought to the kohen. The kohen is to examine him, and behold, if there is a white swelling in the skin and it has turned the hair white and if there is raw flesh in the swelling, it is a chronic tza’arat in the skin of his flesh, and the kohen is to pronounce him unclean. He is to isolate him, for he is unclean.                 |

**Weird English, Old English, Anachronistic English Translations:**

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | AND IF A MAN HAVE A PLAGUE OF LEPROSY, THEN HE SHALL COME TO THE PRIEST; AND THE PRIEST SHALL LOOK, AND, BEHOLD, IF IT IS A WHITE SPOT IN THE SKIN, AND IT HAS CHANGED THE HAIR TO WHITE, AND THERE BE SOME OF THE SOUND PART OF THE QUICK FLESH IN THE SORE; IT IS A LEPROSY WAXING OLD IN THE SKIN OF THE FLESH; AND THE PRIEST SHALL PRONOUNCE HIM UNCLEAR, AND SHALL SEPARATE HIM, BECAUSE HE IS UNCLEAR.                     |
| Awful Scroll Bible         | Is the wound of leprosy in a human, he is to have been brought to the priest.<br>The priest is to have looked at him, and the rising is white in the skin, and is to have turned the hair white, and the life is raw in the flesh of the rising, it is being a dormant leprosy, in the skin of his flesh, and the priest is to have pronounced him unclean - was he to shut him up? - He is unclean.                              |
| Concordant Literal Version | In case the contagion of a leprous disease comes to be in a human, then the matter will be brought before the priest.<br>The priest will examine, and behold, if a white nodule is in the skin and it has turned the hair white and live flesh is staying alive in the nodule, it is a chronic leprous disease in the skin of his flesh. Then the priest will pronounce him unclean; he shall not enclose him, for he is unclean. |
| Darby Translation          | .   |
| exeGesés companion Bible   | When the plague of leprosy is in a human,<br>bring him to the priest:<br>and the priest sees him: and behold,<br>a white swelling in the skin<br>and the hair turned white<br>and an invigoration of living flesh in the swelling;<br>it is an old leprosy in the skin of his flesh<br>and the priest pronounces him foul<br>and shuts him not up<br>- he is foul.  |
| Orthodox Jewish Bible      | When the nega tzara'at is in a man, then he shall be brought unto the cohen;  |



And the kohen shall examine him; and, hinei, if the swelling be white in the skin, and it have turned the hair white, and there be raw basar in the swelling; It is an old tzara'at in the skin of his basar, and the kohen shall pronounce him tamei, and shall not quarantine him; for he is tamei.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary .

Lexham English Bible

"When an infectious skin disease is on a person and he is brought to the priest, the priest shall examine it , [The direct object is supplied from context in the English translation] and if [Literally "look" or "behold"] a white swelling is on the skin and it turns the hair white and raw flesh [Literally "living of living flesh"] is in the swelling, it is a chronic infectious skin disease on his body's skin, and the priest shall declare him unclean; he shall not confine him, because he is unclean.

The Pulpit Commentary

Syngein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .

The Complete Tanach .

The Geneva Bible .

Holy Bible Improved Edition

When the leprosy spot shall be in a man, he shall be brought to the priest; and the priest shall look at him; and, behold, if there is a white swelling in the skin, and it has turned the hair white, and there is a spot of raw flesh in the swelling; it is settled [long-establish] leprosy in the skin of his flesh, and the priest shall pronounce him unclean; he shall not shut him up; for he is unclean.

Kaplan Translation .

NET Bible® .

New American Bible (2011) .

Rotherham's *Emphasized B.*

<When ||the plague of leprosy|| cometh to be in any human being> then shall he be brought in unto the priest; and the priest shall take a view, and lo! <if there is a white rising in the skin and ||the same|| hath turned the hair white,—and there be a wound of raw flesh, in the rising> <an old leprosy> it is' in the skin of his flesh, and the priest shall pronounce him unclean,—he shall notf shut him up, for <unclean> he is'.<sup>9</sup>

<sup>9</sup>That is: the case is undoubted; there is no need of confinement to wait for further proof

### Literal, almost word-for-word, renderings:

A Faithful Version .

Bond Slave Version .

C. Thompson (updated) OT

And when any man has a touch of the leprosy, he will come to the priest; and the priest will view it: and if there be a white swelling on the outer skin, and it has changed the hair, and there be some raw flesh in the swelling, it is an inveterate leprosy in the outer skin of the flesh, and the priest will pronounce him unclean, and set him apart, for he is unclean.

Charles Thompson OT .

|                             |   |
|-----------------------------|---|
| Context Group Version       | When the plague of leprosy is in man, then he shall be brought to the priest; and the priest shall look; and see if there is a white rising in the skin, and it has turned the hair white, and there is quick raw flesh in the rising, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up, for he is unclean.  |
| English Standard Version    | "When a man is afflicted with a leprous disease, he shall be brought to the priest, and the priest shall look. And if there is a white swelling in the skin that has turned the hair white, and there is raw flesh in the swelling, it is a chronic leprous disease in the skin of his body, and the priest shall pronounce him unclean. He shall not shut him up, for he is unclean.   |
| Green's Literal Translation | .   |
| Literal Standard Version    | .   |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | A plague of infection that exists in the human will be brought to the administrator, and the administrator will see, and look, a lifting up of white on the skin, and the hair turned white, and a reviving <sup>[753]</sup> of the living flesh in the elevation <sup>[754]</sup> . It is an infection, she is sleeping in the skin of his flesh, and the administrator will declare him dirty, he will not cause him shut, given that he is dirty,... |
|                             | <sup>[753]</sup> Probably meaning "tender" or "raw."  |
|                             | <sup>[754]</sup> Probably meaning "swelling."   |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | "When a plague of leprosy is in a man, then he has been brought in unto the priest, and the priest has seen, and lo, a white rising in the skin, and it has turned the hair white, and a quickening of raw flesh is in the rising, — an old leprosy it is in the skin of his flesh, and the priest has pronounced him unclean; he does not shut him up, for he is unclean.  |

**The gist of this passage:**  
9-11

| Leviticus 13:9a                                   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology             | BDB & Strong #'s           |
| nega' (נֶגַע) [pronounced NEH-gahg]               | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular construct | Strong's #5061<br>BDB #619 |
| tsâra'ath (תַּעֲרָאֵת) [pronounced tsaw-RAH-ahth] | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun       | Strong's #6883<br>BDB #863 |

## Leviticus 13:9a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s               |
|--|---|---|--------------------------------|
| Literally, these two words mean, <i>a diseased area of leprosy or a leprous area on the skin</i> . I will translate this, <i>a serious skin disorder</i> . |   |   |                                |
| kîy (כי) [pronounced kee]  | <i>for, that, because; when, at that time, which, what time</i>                                     | explanatory or temporal conjunction; preposition        | Strong's #3588<br>BDB #471     |
| hâyâh (הָיָה) [pronounced haw-YAW]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                          | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #1961<br>BDB #224     |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                              | No Strong's #<br>BDB #88       |
| 'âdâm (אָדָם) [pronounced aw-DAWM]   | <i>a man, a human being, mankind; transliterated Adam</i>   | masculine singular noun                                 | Strong's #120 & #121<br>BDB #9 |

**Translation:** *When [there] is a diseased area of a serious skin disorder on a man...*

This time we examine a man who has had a skin disorder for a considerable length of time. We don't know that at the beginning. We just know that he has a serious skin disorder.

## Leviticus 13:9b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| bôw' (אוּב) [pronounced boh]                                    | <i>to be brought, brought in; to be introduced, be put</i>  | 3 <sup>rd</sup> person masculine singular, Hophal perfect     | Strong's #935<br>BDB #97   |
| 'el (אֵל) [pronounced eh]                                       | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article             | Strong's #3548<br>BDB #463 |

**Translation:** *...and he is brought to a priest;...*

The man is brought before a priest. The medical training of these priests seems to be confined to the information found within the Old Testament Scriptures.

Leviticus 13:9 *When [there] is a diseased area of a serious skin disorder on a man and he is brought to a priest;...*

Under these circumstances, it does not matter if the previous steps have been followed or not. If a person has leprosy, which speaks of the old sin nature eating away from the inside to the out, then they are to be taken before the priests.

## Leviticus 13:10a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|---|---|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect     | Strong's #7200<br>BDB #906                     |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article          | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

|   |  |   |                            |
|---|--|---|----------------------------|
| s <sup>e</sup> êth (שֹׁׁׁת) [pronounced <i>s<sup>e</sup>-AYTH</i> ] | <i>a swelling, a portion of skin which is rising up; a raising up, an uprising, a lifting up; eminence, excellency, majesty; a sentence or decree of a judge</i> | feminine singular noun                            | Strong's #7613<br>BDB #673 |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ]             | <i>white; pale; pale color</i>   | feminine singular adjective                       | Strong's #3836<br>BDB #526 |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]            | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                        | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]                             | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** ...and the priest has examined and observed that [lit., *behold*] the swelling is white on the skin...

The priest notices a couple of things: first of all, the skin where the swelling is discolored.

## Leviticus 13:10b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|---|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 13:10b   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| hîy' (הִיא) [pronounced <i>hee</i> ]                                     | <i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |
| hâphak <sup>e</sup> [(פָּהַק)]<br>pronounced <i>haw-FAHK<sup>e</sup></i> | <i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i> | 3 <sup>rd</sup> person feminine singular, Qal perfect   | Strong's #2015<br>BDB #245 |
| sê'âr (שֵׂאֵר) [pronounced <i>say-GAWR</i> ]                             | <i>hair, hairs; hair brisling up</i>  | masculine singular noun   | Strong's #8181<br>BDB #972 |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ]                  | <i>white; pale; pale color</i>  | masculine singular adjective  | Strong's #3836<br>BDB #526 |

**Translation:** ...and the hair has turned white;...

Also the hair on that skin has turned white (a different color from the man's body hair).

| Leviticus 13:10c  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| mîch'yâh (מֵיחַיָּה)<br>[pronounced <i>meet-kh'YAWH</i> ]   | <i>life, living, sustenance, life-sustenance, survival</i>   | feminine singular construct                                      | Strong's #4241<br>BDB #313 |
| bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]   | <i>flesh, skin; body; animal meat</i>  | masculine singular noun  | Strong's #1320<br>BDB #142 |
| chay (חַי) [pronounced <i>KHAH-ee</i> ]   | <i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i> | adjective; can be used as a substantive; masculine singular noun | Strong's #2416<br>BDB #311 |
| These two words together are variously translated, <i>raw flesh, living flesh, open sores</i> . Perhaps <i>exposed flesh</i> or <i>open festering sores</i> are good translations. I am picturing the epidermis being peeled back, revealing damaged tissue beneath, where the disease appears to be ongoing. |  |  |                            |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                                       | No Strong's #<br>BDB #88   |

## Leviticus 13:10c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                 | BDB & Strong #'s           |
|---|--|--|----------------------------|
| s <sup>e</sup> êth (שֶׁת) [pronounced s <sup>e</sup> -AYTH] | <i>a swelling, a portion of skin which is rising up; a raising up, an uprising, a lifting up; eminence, excellency, majesty; a sentence or decree of a judge</i> | feminine singular noun with the definite article | Strong's #7613<br>BDB #673 |

**Translation:** ...and the raw flesh [appears to be] actively swelling.

What appears to be the case is, there is activity occurring on this raw flesh. Although these are common words which are used here, they are normally not used in this way. I get the impression that the flesh seems to almost be alive with activity (obviously, the epidermis is alive, but I mean in the sense where it is looking much different from normal skin).

Leviticus 13:10 ...and the priest has examined and observed that [lit., *behold*] the swelling is white on the skin and the hair has turned white; and the raw flesh [appears to be] actively swelling.

The priest examines the portion of the skin which is infected and takes note of the swelling, the change of hair color and the fleshy area where much of the epidermis has seemingly rotted away.

## Leviticus 13:11a

| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| tsâra'ath (תַּעֲרָאֶת) [pronounced tsaw-RAH-ahth] | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>                   | feminine singular noun   | Strong's #6883<br>BDB #863 |
| yâshên (יָשֵׁן) [pronounced yaw-SHAYN]            | <i>remaining for a long time; growing old; being stored up; festering [with leprosy]</i>            | feminine singular, Niphal participle   | Strong's #3462<br>BDB #445 |
| hîy' (הִיא) [pronounced hee]                      | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>                              | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                   | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular construct   | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]             | <i>flesh, skin, epidermis; [soft portions of the] body; skin; animal meat</i>                       | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                            | Strong's #1320<br>BDB #142 |

**Translation:** [Then this is clearly] a skin disorder which has remained for a long time on his epidermis;...

*Chronic* is the word yâshên (יָשֵׁן) [pronounced yaw-SHAYN] and it is a verb for *old*, found in very few places in the OT (Leviticus 26:10 Deut. 4:25). Strong's #3462 BDB #445. However, this is according to BDB. The exact same



verb is also used for the word *sleep* (as found in Gen. 2:21) which is found sixteen times in the Old Testament. The only reason to treat this as a separate verb is because of its noun cognate, *yâshîysh* (יִשְׁיֵשׁ) [pronounced yaw-SHEESH] and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6); and because of its adjectival cognate, *yâshân* (יָשָׁן) [pronounced yaw-SHAWN], also a relatively rare word found in only eight places (Leviticus 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11). I am not sure how to translate it in such a way to distinguish it from the other, more often used word for *old*, which is *zâkên* (זָקֵן) [pronounced zaw-KANE].

Based upon what information we have heard, such a man will be considered to have a very serious skin disorder.

| Leviticus 13:11b   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced taw-MAY]                               | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2930<br>BDB #379 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                             | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463 |

**Translation:** ...and the priest [lit., he] will declare him unclean.

There will not be any time where the man is quarantined and the priest checks him out 7 days later. The priest looks at this guy and determines that he is unclean. That is, whatever skin disorder he has appears to be malignant.

| Leviticus 13:11c                    |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| lô' (לֹא or לוֹ) [pronounced low]   | <i>not, no</i>   | negates the word or action that follows; the absolute negation  | Strong's #3808<br>BDB #518 |
| ṣâgar (צָגַר) [pronounced saw-GAHR] | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5462<br>BDB #688 |
| kîy (כִּי) [pronounced kee]         | <i>for, that, because; when, at that time, which, what time</i>                                | explanatory or temporal conjunction; preposition  | Strong's #3588<br>BDB #471 |
| ṭâmê' (טָמֵא) [pronounced taw-MAY]  | <i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>         | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #2930<br>BDB #379 |
| An alternate reading is             |  |   |                            |
| ṭâmê' (טָמֵא) [pronounced taw-MAY]  | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>          | masculine singular adjective  | Strong's #2931<br>BDB #379 |

## Leviticus 13:11c

| Hebrew/Pronunciation                                       | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| Owens has the verb, and my E-sword KJV+ has the adjective. |  |   |                            |
| hûw' (אוּ) [pronounced hoo]                                | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i> | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** The priest will not deliver him [into quarantine] because he is [clearly] unclean.

I do not know exactly what was done with such a person, but he is not shut up for seven days for the priest to look at again. The priest is able to make this determination that the skin problem is very serious and possibly contagious. The man is clearly unclean.

There is not a moral judgment necessarily applied when we come across the word unclean. You just do not want this person around to infect others.

Leviticus 13:11 [Then this is clearly] a skin disorder which has remained for a long time on his epidermis; and the priest [lit., *he*] will declare him unclean. The priest will not deliver him [into quarantine] because he is [clearly] unclean.

In vv. 4–5, we have seen that the wound is what is closed up or covered up (although God the Holy Spirit does not use the word for atonement).

The leper represents unregenerate man in a perpetual state of spiritual death. Here, however, it is the person which does not have to been quarantined, as all the words referring to the skin disorder in vv. 10–11 are in the feminine and the verb *to shut up* carries a masculine suffix.

He does not need to isolate the person for the purpose of further examination anymore because it is clear what the problem is. Further proof is not necessary. Furthermore, this is an ancient disorder that this person is suffering from, one which has apparently stabilized, but it not infectious.

Leviticus 13:9–11 If there is a long-standing problem of a skin disorder on a man and he goes in before a priest. The priest will then examine the skin and observes that the swelling is discolored and the hair on the diseased area is whitened. In fact, the exposed flesh appears to be actively changing. This is a very serious skin disorder which has continued for a long time on this man's body. The priest must declare that the man is unclean. There is no quarantine for the man, as he is clearly unclean with an active skin disorder.

---

When it comes to understanding the next two verses, I must admit that, I am at a loss.

And if breaking out, breaks out a skin disorder on the skin and has covered the skin disorder all skin of the diseased area, from head and as far as his feet, to all of appearance of [two] eyes of the priest; and has seen the priest and, behold, has covered the skin disorder all of his flesh, and he has pronounced clean the diseased area. All of him has turned white; clean he [is].

Leviticus  
13:12–13

If a serious skin disorder clearly breaks out on [a man's] skin and [this] skin disorder covers all the skin of the diseased area, from head to foot, everywhere the priest looks; and the priest has examined [this man] and has seen that [lit., *behold*] [this] skin disorder has covered all of his skin, he will pronounce the diseased area as [ceremonially] clean. [If] all of his body [lit., *of him*] has turned white, [then] he [is ceremonially] clean.

If a person comes to the priest with a skin disease that covers his entire body, from head to foot; wherever the priest looks; the priest will examine the person carefully and, if he concludes that the skin disease has covered the entire body, then the priest will pronounce the diseased area (that is, the entire person) ceremonially clean. If the entire body has turned white, then the person is ceremonially clean.

Here is how others have translated this verse:

#### Ancient texts:

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | And if breaking out, breaks out a skin disorder on the skin and has covered the skin disorder all skin of the diseased area, from head and as far as his feet, to all of appearance of [two] eyes of the priest; and has seen the priest and, behold, has covered the skin disorder all of his flesh, and he has pronounced clean the diseased area. All of him has turned white; clean he [is]. |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | But if the leprosy spring out running about in the skin, and cover all the skin from the head to the feet, whatsoever falleth under the sight of the eyes:<br>The priest shall view him, and shall judge that the leprosy which he has is very clean: because it is all turned into whiteness, and therefore the man shall be clean.   |
| Aramaic ESV of Peshitta     | "If the leprosy breaks out all over the skin, and the leprosy covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest; then the priest shall examine him; and, behold, if the leprosy has covered all his flesh, he shall pronounce him clean of the plague. It has all turned white: he is clean.   |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of [him that hath] the plague from his head even to his foot, wheresoever the priest looketh;<br>Then the priest shall consider: and, behold, [if] the leprosy have covered all his flesh, he shall pronounce [him] clean [that hath] the plague: it is all turned white: he [is] clean.                       |
| Updated Brenton (Greek)     | And if the leprosy should have come out very evidently in the skin, and the leprosy should cover all the skin of the patient from the head to the feet, wherever the priest shall look;  |

then the priest shall look, and behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, it is clean.

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And if the disease comes out all over his skin, from his head to his feet, as far as the priest is able to see,<br>And if the priest sees that all his flesh is covered with the leper's disease, the priest will say that he is clean: it is all turned white, he is clean.  |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | "Sometimes a skin disease will spread all over a person's body, covering the skin from head to foot. The priest must look at that person's whole body. If the priest sees that the skin disease covers the whole body and that it has turned all the skin white, the priest must announce that the person is clean. |
| God's Word™               | If skin disease develops and covers the whole person from head to foot (so far as the priest can see), the priest will examine him. If the disease does cover his whole body, the priest must declare the diseased person clean. His body has turned white. The person is clean.                                    |
| Good News Bible (TEV)     | If the skin disease spreads and covers you from head to foot, the priest shall examine you again. If he finds that it actually has covered the whole body, he shall pronounce you ritually clean. If your whole skin has turned white, you are ritually clean.  |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press paraphrase   | .   |
| Contemporary English V.    | But if the disease has run its course and only the scars remain, he will say, "You are clean."  |
| The Living Bible           | .   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | .   |
| Unfolding Bible Simplified | If the disease spreads all over someone's body, and the priest examines that person and sees that it is covering his skin from his head to his feet, and it has caused all his skin to become white which will indicate that the disease has ended, the priest will declare that the person does not have to stay away from other people. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |  |
|------------------------------|--|
| Berean Study Bible           | But if the skin disease breaks out all over his skin so that it covers all the skin of the infected person from head to foot, as far as the priest can see, the priest shall examine him, and if the disease has covered his entire body, he is to pronounce the infected person clean. Since it has all turned white, he is clean.  |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | If the infectious skin disease spreads in the skin so that it covers his entire body from head to foot, as the priest examines it, and when the priest examines and indeed the infectious skin disease has covered his entire body, then he is to declare him clean, even though he still has the skin infection. He has turned entirely white, so he's clean.                       |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | If the disease breaks out widely in the skin and covers all the skin of the person with the disease from his head to his feet, as far as it appears to the priest, then the priest must examine him to see if the disease has covered all his body. If it has, then the priest must pronounce the person who has the disease as clean. If it has all turned white, then he is clean. |
| Urim-Thummim Version         | If a leprosy breaks out and develops in the skin, and the leprosy covers all the skin of him that has the plague (from head to foot) wherever the priest can see, then the priest will consider and if the leprosy has covered all his flesh, he will pronounce him clean that has the plague. It is all turned white so he is clean.  |
| Wikipedia Bible Project      | And bloom the leprosy blooms in the skin, and the leprosy covers the entire skin of the afflicted, from his head to his feet, all the the sight of the eyes of the priest. And the priest saw, and here the leprosy covered the whole flesh, and he purified the affliction. If it all turns white, he is pure.  |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | . |
| exeGesés companion Bible   | . |
| Hebraic Roots Bible        | . |
| Hebrew Transliteration S.  | . |
| The Israel Bible           | . |
| Israeli Authorized Version | . |
| Kaplan Translation         | . |
| <i>The Scriptures</i> 1998 | . |

|                      |  |
|----------------------|--|
| The Scriptures—2009  | “And if leprosy breaks out all over the skin, and the leprosy shall cover all the skin of the infected one, from his head to his foot, wherever the priest looks, then the priest shall look and see, if the leprosy has covered all his body, he shall pronounce the infected one clean. It has all turned white, he is clean.                          |
| Tree of Life Version | “Suppose the tza’arat breaks out above the flesh, and so far as it all appears in the eyes of the kohen, covers all the skin of the infected person from his head to his feet. Then the kohen will see, and behold, if the tza’arat has covered all of his body, he is to pronounce him clean of the plague. Since it has all turned white, he is clean. |

### Weird English, Old English, Anachronistic English Translations:

|   |  |
|---|--|
| Alpha & Omega Bible                           | AND IF THE LEPROSY SHOULD HAVE COME OUT VERY EVIDENTLY IN THE SKIN, AND THE LEPROSY SHOULD COVER ALL THE SKIN OF THE PATIENT FROM THE HEAD TO THE FEET, WHERESOEVER THE PRIEST SHALL LOOK; THEN THE PRIEST SHALL LOOK, AND, BEHOLD, THE LEPROSY HAS COVERED ALL THE SKIN OF THE FLESH; AND THE PRIEST SHALL PRONOUNCE HIM CLEAN OF THE PLAGUE, BECAUSE IT HAS CHANGED ALL TO WHITE, IT IS CLEAN. |
| Awful Scroll Bible                            | Was leprosy to develop, a developing on the skin, even the leprosy is to have covered his skin of he with the wound, from his head to his feet, as it appears to the eye of the priest, and the priest is to have perceived, that the leprosy is to have covered his flesh, he is to have pronounced him clean, he with the wound, it is to have turned white, he is clean.                      |
| Concordant Literal Version                    | Yet if the leprous disease should bud, yea bud in the skin so that the leprous disease covers all the skin of the contagious person, from his head unto his feet, to all appearances in the eyes of the priest, then the priest will examine, and behold, if the leprous disease covers all his flesh, he will pronounce the contagion clean; all of it has turned white; he is clean.           |
| Darby Translation<br>exeGesés companion Bible | .<br>And if, in blossoming,<br>a leprosy blossoms in the skin<br>and the leprosy covers all the skin of the plague<br>from his head to his foot<br>in the visage of the eyes of the priest:<br>then the priest sees: and behold,<br>the leprosy covers all his flesh,<br>he pronounces him who has the plague purified:<br>it all turned white<br>- he is pure.                                  |
| Orthodox Jewish Bible                         | And if a tzara'at break out abroad in the skin, and the tzara'at cover all the skin of him that hath the nega from his head even to his foot, wheresoever the kohen looketh,<br>Then the kohen shall consider; and, hinei, if the tzara'at have covered all his basar, he shall pronounce him tahor that hath the nega; it is all turned white; he is tahor.                                     |
| Rotherham's <i>Emphasized B.</i>              | .  |
| Rotherham's <i>Emphasized B.</i>              | But <if the leprosy   cometh quite out   in the skin, and the leprosy covereth all the skin of him that is plagued, from his head even unto his feet,—so far as appeareth to the eyes of the priest> then shall the priest take a view, and lo! <if the leprosy hath covered all his flesh> then shall he pronounce clean him that was plagued,—  all of it   hath turned white, <clean> he is'. |

### Expanded/Embellished Bibles:

*The Amplified Bible* .



|                        |  |
|------------------------|--|
| The Expanded Bible     | .  |
| Kretzmann's Commentary | .  |
| Lexham English Bible   | And if the infectious skin disease breaks out all over on the skin and the infectious skin disease covers all of the afflicted person's skin from his head to his feet, so far as the priest can see, [Literally "for all the sight of the eyes of the priest"] then [Or "and"] the priest shall examine it, [The direct object is supplied from context in the English translation] and if [Literally "look" or "behold"] the infectious skin disease covers his whole body, then [Or "and"] he shall pronounce the afflicted person clean—all of it has turned white; he is clean. |
| The Pulpit Commentary  | .  |
| Syndein/Thieme         | .  |
| The Voice              | .  |

### Bible Translations with Many Footnotes:

|                             |   |
|-----------------------------|---|
| College Press Bible Study   | .   |
| The Complete Tanach         | .   |
| The Geneva Bible            | .   |
| Holy Bible Improved Edition | And if leprosy break out in the skin, and the leprosy cover all the skin of the one smitten, from his head to his feet, according to all the viewing [i.e., wherever the priest looks] of the priest; then the priest shall look; and, behold, if the leprosy has covered all his flesh, he shall pronounce clean the one smitten; it is all turned white, he is clean. |
| Kaplan Translation          | .   |
| NET Bible®                  | .   |
| New American Bible (2011)   | .   |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| A Faithful Version          | .   |
| Bond Slave Version          | .   |
| C. Thompson (updated) OT    | .   |
| Charles Thompson OT         | But if the leprosy hath formed an efflorescence on the outer skin, and covered the whole skin of the patient from head to foot, wherever the priest looketh: and the priest shall look and see that the leprosy hath covered the whole skin of the flesh, the priest shall pronounce him clean. Because it hath turned all white it is clean.                     |
| Context Group Version       | And if the leprosy breaks out abroad in the skin, and the leprosy covers all the skin of [him who has] the plague from his head even to his feet, as far as appears to the priest; then the priest shall look; and see if the leprosy has covered all his flesh, he shall pronounce [him] clean [that has] the plague: it has all turned white: he is clean.      |
| English Standard Version    | And if the leprous disease breaks out in the skin, so that the leprous disease covers all the skin of the diseased person from head to foot, so far as the priest can see, then the priest shall look, and if the leprous disease has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean.                |
| Green's Literal Translation | And if the leprosy breaks out greatly on the skin, and the leprosy covers all the skin of the one who has the plague, from his head even to his feet, to all that appears to the priest's eyes, then the priest shall look, and behold, if the leprosy has covered all his flesh, he shall pronounce the plague-spot clean; it has all turned white; he is clean. |
| Literal Standard Version    | .   |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |

|                             |   |
|-----------------------------|---|
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | ...and if the infection in the skin will completely burst out, and the infection will cover over all the skin of the plague, from his head to his feet to all the appearance of the eyes of the administrator <sup>[755]</sup> , and the administrator will see, and look, the infection covered over all his flesh, then the plague of all of him will be declared clean, he turned white, he is clean,... |
|                             | <sup>755</sup> The phrase "to all the appearance of the eyes of the administrator" means "as far as the administrator can see."   |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | "If the leprosy breaks out all over the skin, and the leprosy covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest; then the priest shall examine him; and, behold, if the leprosy has covered all his flesh, he shall pronounce him clean of the plague. It has all turned white: he is clean.  |
| Young's Literal Translation | .   |
| Young's Updated LT          | `And if the leprosy break out greatly in the skin, and the leprosy hath covered all the skin of him who hath the plague, from his head even unto his feet, to all that appeareth to the eyes of the priest, then hath the priest seen, and lo, the leprosy hath covered all his flesh, and he hath pronounced him who hath the plague clean; it hath all turned white; he is clean.                         |

**The gist of this passage:**  
12-13

| Leviticus 13:12a  |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| ʾim (אִם) [pronounced<br><i>eem</i> ]                                       | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle                      | Strong's #518<br>BDB #49   |
| pârach (פָּרַח)<br>[pronounced <i>paw-rahkh</i> ]                           | <i>to bud, to sprout, to bloom, to shoot; to break out [of leprosy]; to fly</i>   | Qal infinitive absolute                                 | Strong's #6524<br>BDB #827 |
| pârach (פָּרַח)<br>[pronounced <i>paw-rahkh</i> ]                           | <i>to bud, to sprout, to bloom, to shoot; to break out [of leprosy]; to fly</i>   | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6524<br>BDB #827 |
| tsâra'ath (צָרַעַת)<br>[pronounced <i>tsaw-RAH-ahth</i> ]                   | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>   | feminine singular noun with the definite article        | Strong's #6883<br>BDB #863 |

## Leviticus 13:12a

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                        | No Strong's #<br>BDB #88   |
| gôwr (רוע) [pronounced gohr]                     | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** If a skin disorder clearly breaks out on [a man's] skin...

A person suffers from a skin disorder. It breaks out all over the person's skin.

In the translation, I took this to be a *man* in the generic sense, meaning that this could refer to a woman as well.

## Leviticus 13:12b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| kâçâh (כָּסָה) [pronounced kaw-SAWH]                           | <i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>   | 3 <sup>rd</sup> person feminine singular, Piel perfect                 | Strong's #3680<br>BDB #491 |
| tsâra'ath (תַּעֲרָא) [pronounced tsaw-RAH-ahth]                | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>   | feminine singular noun with the definite article                       | Strong's #6883<br>BDB #863 |
| 'êth (אֵת) [pronounced ayth]                                   | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| kôl (כָּל) [pronounced kohl]                                   | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>   | masculine singular construct not followed by a definite article        | Strong's #3605<br>BDB #481 |
| gôwr (רוע) [pronounced gohr]                                   | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular construct   | Strong's #5785<br>BDB #736 |
| nega' (נֶגַע) [pronounced NEH-gahg]                            | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619 |
| min (מִן) [pronounced min]                                     | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation  | Strong's #4480<br>BDB #577 |

## Leviticus 13:12b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| rô'sh (רֹשׁ) (שָׂאָר אוֹ שָׂאָר)<br>[pronounced rohsh]   | head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7218<br>BDB #910 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ)<br>[pronounced weh]   | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ‘ad (עַד) [pronounced gahd]  | as far as, even to, up to, until   | preposition   | Strong's #5704<br>BDB #723 |
| Together, min...‘ad (מִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> . |  |   |                            |
| raglāy (רַגְלַי) [pronounced reh-gaw-LEEM]   | feet, legs; metaphorically steps, beats [of the feet], times   | feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix    | Strong's #7272<br>BDB #919 |

**Translation:** ...and [this] skin disorder covers all the skin of the diseased area, from head to foot,...

The skin disorder is quite dramatic, covering the man's entire body.

## Leviticus 13:12c

| Hebrew/Pronunciation                         | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                          |
|--|--|---|---|
| lâmed (ל) [pronounced l <sup>e</sup> ]       | to, for, towards, in regards to  | directional/relational preposition                              | No Strong's #<br>BDB #510                 |
| kôl (כָּל) [pronounced koh]                  | every, each, all of, all; any of, any; some have translated, all manner of                           | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481                |
| mar'eh (מַרְאֵה) [pronounced mahr-EH]        | the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive | masculine singular construct                                    | Strong's #4758<br>BDB #909                |
| ‘êynayim (עֵינַיִם) [pronounced gay-nah-YIM] | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface                      | feminine dual construct   | Strong's #5869<br>(and #5871)<br>BDB #744 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]         | priest; principal officer or chief ruler   | masculine singular noun with the definite article               | Strong's #3548<br>BDB #463                |

**Translation:** ...everywhere the priest looks;...

The diseased skin is everywhere the person looks.

Leviticus 13:12 If a skin disorder clearly breaks out on [a man's] skin and [this] skin disorder covers all the skin of the diseased area, from head to foot, everywhere the priest looks;...

Here we have what was an ancient skin disease which seems to have spread fast across the entire epidermis of the individual, just as unchecked sin eats up our entire personage. However, what has really happened is the discoloration ends up covering the entire body evenly, as we will see in the verse below:

| Leviticus 13:13a  |   |   |  |
|---|---|---|--|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                               |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]  | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect                            | Strong's #7200<br>BDB #906                     |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]  | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                 | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]  | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle                        | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |   |   |  |
| kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i> ]  | <i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>   | 3 <sup>rd</sup> person feminine singular, Piel perfect                            | Strong's #3680<br>BDB #491                     |
| tsâra'ath (תַּעֲרָצ) [pronounced <i>tsaw-RAH-ahth</i> ]   | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>   | feminine singular noun with the definite article                                  | Strong's #6883<br>BDB #863                     |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb            | Strong's #853<br>BDB #84                       |
| kôl (כָּל) [pronounced <i>kohl</i> ]  | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>   | masculine singular construct not followed by a definite article                   | Strong's #3605<br>BDB #481                     |
| bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]   | <i>flesh, skin; body; animal meat</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1320<br>BDB #142                     |

**Translation:** ...and the priest has examined [this man] and has seen that [lit., *behold*] [this] serious skin disorder has covered all of his skin,...

The priest examines this person and confirms that the disease covers all of the person's epidermis.

| Leviticus 13:13b   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]                              | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i>  | 3 <sup>rd</sup> person masculine singular, Piel perfect                | Strong's #2891<br>BDB #372 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                                     | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| negā' (נֶגַע) [pronounced <i>NEH-gahg</i> ]                              | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619 |

**Translation:** ...he will pronounce the diseased area as [ceremonially] clean.

The priest pronounces the man to be clean; and I assume this means, *ceremonially clean*.

| Leviticus 13:13c   |   |   |                                    |
|--|---|---|------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                   |
| kôl (כֹּל) [pronounced <i>kohl</i> ]                                   | <i>all of him (it), the whole of him (it), every one of him (it), each one of him (it), anyone of him (it), any of him (it)</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #3605<br>BDB #481         |
| hâphak <sup>e</sup> ((פָּהַק) pronounced <i>haw-FAHK<sup>e</sup></i> ) | <i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                            | Strong's #2015<br>BDB #245         |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ]                | <i>white; pale; pale color</i>  | masculine singular adjective  | Strong's #3836<br>BDB #526         |
| ṭâhōwr (טָהוֹר) [pronounced <i>taw-HOHR</i> ]                          | <i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>  | masculine singular adjective  | Strong's #2889 & #2890<br>BDB #373 |



## Leviticus 13:13c

| Hebrew/Pronunciation         | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|------------------------------|--|---|----------------------------|
| hûw' (אוּה) [pronounced hoo] | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i> | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** [If] all of his body [lit., of him] has turned white, [then] he [is ceremonially] clean.

I must admit to have some initial confusion here as to why is this man now clean? The key here is the word *white*. Lâbân (לָבָן) [pronounced law<sup>b</sup>-VAWN] means white, but the explanation is in Gen. 30:37. You may be thinking that you do not recall any information about lepers or skin diseases in Genesis (or Exodus for that matter) and you would be correct. White in this verse refers to the white of the tree underneath the bark. Here, the outer skin has been peeled off and what is below is not richly tanned, it is raw, but it is clean.

V. 13c is actually two separate phrases: all the body of the person has turned white (or pale); and he is ceremonially clean.

Quite obviously, I would have expect the exact opposite to occur. I would have expected the priest to announce, "This man is clearly unclean." What appears to be the case is, this is a classification of skin disease which is not infectious and possibly even clears up on its own.

Leviticus 13:13 ...and the priest has examined [this man] and has seen that [lit., behold] [this] serious skin disorder has covered all of his skin, he will pronounce the diseased area as [ceremonially] clean. [If] all of his body [lit., of him] has turned white, [then] he [is ceremonially] clean.

This is analogous to God creating a new heart within us and we become cleansed from the inside to the out. Strong's #3836 BDB #526.

Leviticus 13:12–13 If a person comes to the priest with a serious skin disease that covers his entire body, from head to foot; wherever the priest looks; the priest will examine the person carefully and, if he concludes that the skin disease has covered the entire body, then the priest will pronounce the diseased area (that is, the entire person) ceremonially clean. If the entire body has turned white, then the person is ceremonially clean.

I have several commentators that I turn to when the explanation is not clear to me.

*Barnes: The disease here indicated appears to be that now known as Lepra communis, the common White Leprosy, or Dry Tetter. It first shows itself in reddish pimples, the surface of which becomes white and scaly, spreading in a circular form until they meet each other and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years.*

*The first appearance of the Lepra Communis may take place in any part of the body, especially, however, at the larger joints of the limbs; but the spots of elephantiasis are almost always first seen, on those parts which are habitually exposed, the face, ears and hands.*<sup>31</sup>

*The Cambridge Bible: A form of skin disease which is not infectious seems to be here indicated. A white efflorescence spreads over the whole body, which after a time peels off, and the skin resumes*

<sup>31</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Leviticus 13:12–17.

a healthy appearance. The presence of the raw flesh indicates disease (Leviticus 13:14-15), but as soon as the whole surface becomes white, the priest shall pronounce him clean.<sup>32</sup>

Dr. Peter Pett: On the other hand if in fact he discovers that the skin disease has spread to cover the whole of his body from head to foot it is clearly something harmless and he can be declared clean. It may simply be due to a lack of pigmentation.<sup>33</sup>

I may want to move all or some of these to the end of v. 17. I may want to go to Dr. Thomas Constable for a good overview of this chapter.

**And in a day of being seen, flesh living is made unclean. And has seen the priest the flesh the living and he has declared him unclean the flesh the living. Has been made unclean he [is]; a skin disorder he [has].**

Leviticus  
13:14–15

**On the day of being seen, exposed flesh is declared unclean:... the priest has examined the exposed flesh and he has declared the exposed flesh unclean. The man [lit., he] [is] declared unclean; he [has] a skin disorder.**

**When first being seen, exposed open sores should be declared as unclean. The priest will carefully examine these open sores and declare that the person with them is unclean. The man clearly has a skin disorder.**

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And in a day of being seen, flesh living is made unclean. And has seen the priest the flesh the living and he has declared him unclean the flesh the living. Has been made unclean he [is]; a skin disorder he [has]. |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | .   |
| Targum (Pseudo-Jonathan)    | .   |
| Aramaic Targum              | .   |
| Updated Douay-Rheims        | .   |
| Douay-Rheims 1899 (Amer.)   | But when the live flesh shall appear in him:<br>Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean. For live flesh, if it be spotted with leprosy, is unclean.           |
| Aramaic ESV of Peshitta     | But whenever raw flesh appears in him, he shall be unclean.<br>The priest shall examine the raw flesh, and pronounce him unclean: the raw flesh is unclean. It is leprosy.  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | But when raw flesh appeareth in him, he shall be unclean.<br>And the priest shall see the raw flesh, and pronounce him to be unclean: [for] the raw flesh [is] unclean: it [is] a leprosy.                            |
| Updated Brenton (Greek)     | But on whatever day the quick flesh shall appear on him, he shall be pronounced unclean.  |

<sup>32</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Leviticus 13:12–17.

<sup>33</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 13:12–13.

And the priest shall look upon the sound flesh, and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy.

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | But whenever diseased flesh is seen on him, he will be unclean.<br>And when the priest sees the diseased flesh he will say that he is unclean; the diseased flesh is unclean, he is a leper.                                |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | But if the skin is raw, that person is not clean. When the priest sees the raw skin, he must announce that the person is unclean. The raw skin is not clean. It is leprosy.   |
| God's Word™               | But if raw flesh appears, he will be unclean. The priest will examine the raw flesh and declare him unclean. The raw flesh is unclean. It is an infectious skin disease.  |
| Good News Bible (TEV)     | But from the moment an open sore appears, you are unclean. The priest shall examine you again, and if he sees an open sore, he shall pronounce you unclean. An open sore means a dreaded skin disease, and you are unclean. |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | If the sores come back and turn white with pus, he will say, "This is leprosy--you are unclean."   |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | But if the person has open sores, he has a contagious skin disease. When the priest sees that, he must declare that the person has a contagious skin disease and is unfit to be with other people. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                             |   |
|-----------------------------|---|
| Berean Study Bible          | . |
| Conservapedia Translation   | . |
| Revised Ferrar-Fenton Bible | . |
| God's Truth (Tyndale)       | . |
| HCSB                        | . |

|                              |  |
|------------------------------|--|
| International Standard V     | "But if in the day infected flesh appears again in him, he is unclean. The priest is to examine the infected flesh and declare him unclean. The raw flesh is unclean; it's an infectious skin disease. |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | But if raw flesh appears on him, he will be unclean. The priest must look at the raw flesh and pronounce him unclean because the raw flesh is unclean. It is an infectious disease.                    |
| Urim-Thummim Version         | .  |
| Wikipedia Bible Project      | And on the day that raw flesh is seen with it, he will be made impure. And the priest saw the raw flesh, and made him impure. And the raw flesh it is defiled, it is leprosy.                          |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Hebrew Transliteration S.  | .   |
| The Israel Bible           | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | "But the day raw flesh appears on him, he is unclean.<br>"And the priest shall look at the raw flesh and pronounce him to be unclean – the raw flesh is unclean, it is leprosy. |
| Tree of Life Version       | But whenever raw flesh appears upon him, he will be unclean.<br>The kohen is to examine the raw flesh, and pronounce him unclean. The raw flesh is unclean—it is tza'arat.      |

### Weird English, Old English, Anachronistic English Translations:

|                            |  |
|----------------------------|--|
| Alpha & Omega Bible        | BUT ON WHATSOEVER DAY THE QUICK FLESH SHALL APPEAR ON HIM, HE SHALL BE PRONOUNCED UNCLEAN.<br>AND THE PRIEST SHALL LOOK UPON THE SOUND FLESH, AND THE SOUND FLESH SHALL PROVE HIM TO BE UNCLEAN; FOR IT IS UNCLEAN, IT IS A LEPROSY. |
| Awful Scroll Bible         | In the day rawness in the flesh is to appear, he was to be unclean.<br>The priest is to have looked at the raw flesh, and is to have pronounced him unclean, the raw flesh is unclean, even is it leprosy.                           |
| Concordant Literal Version | Yet on the day live flesh appears in it, he shall be unclean.  |

|                                  |  |
|----------------------------------|--|
|                                  | When the priest has examined the live flesh, he will pronounce him unclean. The live flesh, it is unclean; it is a leprous disease.  |
| Darby Translation                | .  |
| exeGeses companion Bible         | And in the day of living flesh being seen in him, he is foul:<br>and the priest sees the living flesh<br>and pronounces him foul:<br>for the living flesh is foul:<br>- a leprosy.                           |
| Orthodox Jewish Bible            | But on the day when raw basar appeareth in him, he shall be tamei.<br>And the kohen shall see the raw basar, and pronounce him to be tamei; for the raw basar is tamei; it is a tzara'at.                    |
| Rotherham's <i>Emphasized B.</i> | But <the very day there appeareth in him raw flesh> he shall be unclean; so then the priest shall view the raw flesh, and pronounce him unclean,—  as for the raw flesh   <unclean> it is' <leprosy> it is'. |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | . |
| The Expanded Bible         | . |
| Kretzmann's Commentary     | . |
| The Pulpit Commentary      | . |
| Syndein/Thieme             | . |
| The Voice                  | . |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | .   |
| The Complete Tanach              | .   |
| The Geneva Bible                 | .   |
| Kaplan Translation               | .   |
| Lexham English Bible             | But [Or "And"] whenever [Literally "on a day"] raw flesh [Literally "living flesh"] appears on him, he shall become unclean. And the priest shall examine the raw flesh, [Literally "living flesh"] and he shall pronounce him unclean—the raw flesh [Literally "living flesh"] is unclean; it is an infectious skin disease. |
| NET Bible®                       | .   |
| New American Bible (2011)        | .   |
| Rotherham's <i>Emphasized B.</i> | .   |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| A Faithful Version          | .   |
| Bond Slave Version          | .   |
| C. Thompson (updated) OT    | .   |
| Charles Thompson OT         | . announce  |
| Context Group Version       | But whenever raw flesh appears in him, he shall be unclean. And the priest shall look at the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy. |
| English Standard Version    | .   |
| Green's Literal Translation | .   |
| Holy Bible Improved Edition | .   |
| Literal Standard Version    | .   |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |

|                             |   |
|-----------------------------|---|
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | ...and in the day living <sup>[756]</sup> flesh appears in him, he will be dirty, and the administrator will see the living flesh, and he will declare him dirty, the living flesh is dirty, he is an infection.... |
|                             | <sup>756</sup> Probably meaning "tender" or "raw."  |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | And in the day of raw flesh being seen in him he is unclean; and the priest hath seen the raw flesh, and hath pronounced him unclean; the raw flesh is unclean, it is leprosy.                                      |

**The gist of this passage:**  
14-15

| Leviticus 13:14   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within  | a preposition of proximity                                       | No Strong's #<br>BDB #88   |
| yôwm (יוֹם) [pronounced yohm]   | day; time; today (with a definite article)  | masculine singular construct                                     | Strong's #3117<br>BDB #398 |
| Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day</i> . Translations are taken from Leviticus 7:35. |   |  |                            |
| râ'âh (רָאָה) [pronounced raw-AWH]  | to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)   | Niphal infinitive construct                                      | Strong's #7200<br>BDB #906 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]   | flesh, skin, epidermis; [soft portions of the] body; skin; animal meat  | masculine singular noun  | Strong's #1320<br>BDB #142 |
| chay (חַי) [pronounced KHAH-ee]   | living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh] | adjective; can be used as a substantive; masculine singular noun | Strong's #2416<br>BDB #311 |



### Leviticus 13:14

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| These two words together are variously translated, <i>raw flesh</i> , <i>living flesh</i> , <i>open sores</i> . Perhaps <i>exposed flesh</i> or <i>open festering sores</i> are good translations. I am picturing the epidermis being peeled back, revealing damaged tissue beneath, where the disease appears to be ongoing. |  |  |                            |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]  | <i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #2930<br>BDB #379 |

**Translation:** On the day of being seen, exposed flesh is declared unclean:...

*Raw flesh* is made up of two Hebrew words: bâsâr (בָּשָׂר) [pronounced *baw-SAWR*] means flesh, referring to that which is more than just the epidermis of the body. This word is first used in Gen. 2:21, 35 where God had taken a rib from Adam and then closed up the flesh thereof. This is a word used to express the humanity of man, as separate from animals, from angels and from God (Gen. 6:3, 12–13). It can be used nontechnically for the epidermis; that is, for the skin which is seen (Exodus 28:42). And it is used for the flesh of the animal sacrifices (Leviticus 7:17–18). Strong's #1320 BDB #142.

Raw is the Hebrew word is the often used adjective chay (חַי) [pronounced *KHAH-ee*] and it means *living, alive*, and it used of God, man, animals and here, of flesh. Here, it is the portion of flesh beneath the epidermis which should not be seen; the muscle and fat tissue. Strong's #2416 BDB #311.

We seem to have a different skin disease here. I have noted that, when some words are used together, they sometimes mean more than just the superficial understanding. Here, the words *flesh + living* I have suggested be translated *exposed flesh* or *open festering sores*. I am picturing the epidermis being peeled back, revealing damaged tissue beneath, where the disease appears to be ongoing.

This is a different sort of disease than is found in the previous passage, although vv. 12–17 are often grouped together.

Leviticus 13:14 On the day of being seen, exposed flesh is declared unclean:...

### Leviticus 13:15a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                    | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |

## Leviticus 13:15a

| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---------------------------------------|--|--|----------------------------|
| bâsâr (בָּשָׂר) [pronounced baw-SAWR] | <i>flesh, skin, epidermis; [soft portions of the] body; skin; animal meat</i>  | masculine singular noun with the definite article  | Strong's #1320<br>BDB #142 |
| chay (חַי) [pronounced KHAH-ee]       | <i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i> | adjective; can be used as a substantive; masculine singular noun with the definite article | Strong's #2416<br>BDB #311 |

These two words together are variously translated, *raw flesh*, *living flesh*, *open sores*. Perhaps *exposed flesh* or *open festering sores* are good translations. I am picturing the epidermis being peeled back, revealing damaged tissue beneath, where the disease appears to be ongoing.

**Translation:** ...the priest has examined the exposed flesh...

The priest carefully examined the exposed flesh; or the open sores.

## Leviticus 13:15b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced taw-MAY]                               | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>  | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2930<br>BDB #379 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]                            | <i>flesh, skin, epidermis; [soft portions of the] body; skin; animal meat</i>  | masculine singular noun with the definite article   | Strong's #1320<br>BDB #142 |
| chay (חַי) [pronounced KHAH-ee]                                  | <i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i> | adjective; can be used as a substantive; masculine singular noun with the definite article                        | Strong's #2416<br>BDB #311 |

These two words together are variously translated, *raw flesh*, *living flesh*, *open sores*. Perhaps *exposed flesh* or *open festering sores* are good translations. I am picturing the epidermis being peeled back, revealing damaged tissue beneath, where the disease appears to be ongoing.

**Translation:** ...and he has declared the exposed flesh unclean.

He concludes that the disease is active and possibly contagious. He declares it to be unclean.

| Leviticus 13:15c  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| ṭāmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]              | <i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #2930<br>BDB #379 |
| hûw' (אוּה) [pronounced <i>hoo</i> ]                    | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>         | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| tsâra'ath (תַּעֲרָצ) [pronounced <i>tsaw-RAH-ahth</i> ] | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>      | feminine singular noun  | Strong's #6883<br>BDB #863 |
| hûw' (אוּה) [pronounced <i>hoo</i> ]                    | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>         | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** The man [lit., *he*] [is] declared unclean; he [has] a skin disorder.

The man himself is considered to be unclean because he has a skin disorder.

Leviticus 13:15 ...the priest has examined the exposed flesh and he has declared the exposed flesh unclean. The man [lit., *he*] [is] declared unclean; he [has] a skin disorder.

Here, this is more than just peeled back skin, like a blistering sunburn. Here the flesh which is further down than just beneath the surface is exposed.

Leviticus 13:14–15 When first being seen, exposed open sores should be declared as unclean. The priest will carefully examine these open sores and declare that the person with them is unclean. The man clearly has a skin disorder.

Or when returns the flesh the living and he has turned to white and he has come unto the priest. And has seen him the priest and behold, has turned the diseased area to white and has pronounced clean the priest the diseased area; clean he [is].

Leviticus  
13:16–17

Or when the [previously] exposed flesh has returned [to its normal state], that it has turned to white, he will go to the priest. The priest will examine him and if he observes that [lit., *behold*] the diseased area has become white, the priest will pronounce the diseased area clean; [and the man] himself [lit., *he*] [is] clean.

When the previously exposed flesh has begun to return to normal, the man will return to the priest. The priest will carefully examine him and if he observes that the previously diseased area is returning to a normal pigment, then the priest will pronounce the disease as healing and the man will be considered clean and no longer contagious.

Here is how others have translated this verse:

**Ancient texts:**

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | Or when returns the flesh the living and he has turned to white and he has come unto the priest. And has seen him the priest and behold, has turned the diseased area to white and has pronounced clean the priest the diseased area; clean he [is].             |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | And if again it be turned into whiteness, and cover all the man:<br>The priest shall view him, and shall judge him to be clean.  |
| Aramaic ESV of Peshitta     | Or if the raw flesh turns again, and is changed to white, then he shall come to the priest;<br>and the priest shall examine him; and, behold, if the plague has turned white, then the priest shall pronounce him clean of the plague. He is clean.              |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;<br>And the priest shall see him: and, behold, [if] the plague be turned into white; then the priest shall pronounce [him] clean [that hath] the plague: he [is] clean. |
| Updated Brenton (Greek)     | But if the sound flesh be restored and changed to white, then shall he come to the priest;<br>and the priest shall see him, and behold, if the plague is turned white, then the priest shall pronounce the patient clean: he is clean.                           |

Significant differences:

**Limited Vocabulary Translations:**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | Or if the diseased flesh is turned again and changed to white then he is to come to the priest,<br>And the priest will see him: and if the place is turned white, then the priest will say that he is free from the disease.    |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | "If the raw skin changes and becomes white, the person must come to the priest. The priest must look at the person. If the skin has become white, the person who had the infection is clean, and the priest must announce this. |
| God's Word™               | But if the raw flesh turns white again, he must go to the priest. The priest will examine him again, and if the diseased area has turned white, the priest must declare the diseased person clean. He is clean.                 |
| Good News Bible (TEV)     | But when the sore heals and becomes white again, you shall go to the priest, who will examine you again. If the sore has turned white, you are ritually clean, and the priest shall pronounce you clean.                        |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

**Thought-for-thought translations; dynamic translations; paraphrases:**

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | However, if the sores heal and only white spots remain, the priest will say, "You are now clean."  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | But if the person's flesh changes and becomes white, he must go to the priest again. The priest must examine him again, and if the sores have become white, the priest will declare that this person is now fit to be with other people again. |

#### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

#### Mostly literal renderings (with some occasional paraphrasing):

|                              |  |
|------------------------------|--|
| Berean Study Bible           | .  |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | If the raw flesh recurs and turns white, then he is to go to the priest. When the priest examines him and finds that the skin rash has indeed turned white, then the priest is to declare the one with the skin rash clean, and he will be clean." |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Urim-Thummim Version         | Or if the living flesh turns again and is changed to white he will come to the priest and the priest will see him and if the plague is turned to white then the priest will pronounce him clean that has the plague and clean he will be.          |
| Wikipedia Bible Project      | Or if the raw flesh returns and becomes white, and he comes to the priest. And the priest saw him, and here the affliction has turned white. And the priest purified the affliction, it is pure.   |

#### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

#### Jewish/Hebrew Names Bibles:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | Or when the living flesh turns back and shall be turned to white, then he shall come in to the priest; and the priest shall look on him; and, behold, the plague has turned to white; the priest shall pronounce the plague-spot clean; he is clean. |
| Hebrew Transliteration S.  | .  |
| The Israel Bible           | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | .  |
| <i>The Scriptures</i> 1998 | .  |
| The Scriptures—2009        | .  |
| Tree of Life Version       | Or, if the raw flesh changes and turns white, then he must come to the kohen. The kohen is to examine him, and behold, if the plague has turned white, then the kohen should pronounce him clean of the plague. He is clean.                         |

### Weird English, Old English, Anachronistic English Translations:

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | BUT IF THE SOUND FLESH BE RESTORED AND CHANGED TO WHITE, THEN SHALL HE COME TO THE PRIEST;<br>AND THE PRIEST SHALL SEE HIM, AND, BEHOLD, IF THE PLAGUE IS TURNED WHITE, THEN THE PRIEST SHALL PRONOUNCE THE PATIENT CLEAN: HE IS CLEAN.                                  |
| Awful Scroll Bible               | Was the raw flesh to turn back, even is to have turned white, he is to be brought in to the priest.<br>The priest is to have looked at the wound, and it is to have turned white, the priest is to have pronounced him clean, he with the wound, even is he to be clean. |
| Concordant Literal Version       | Or in case the live flesh reverses and is turned to white, then he will come to the priest.<br>The priest will examine him, and behold, if the contagion is turned to white, then the priest will pronounce the contagion clean; he is clean.                            |
| Darby Translation                | .  |
| exeGesés companion Bible         | Or the raw flesh returns and turns white<br>he comes to the priest:<br>and the priest sees him: and behold,<br>the plague turned white;<br>then the priest pronounces him who has the plague,<br>purified:<br>- he is pure.  |
| Orthodox Jewish Bible            | Or if the raw basar turn again, and be changed unto white, he shall come unto the cohen;<br>And the kohen shall see him; and, hinei, if the nega be turned into white, then the kohen shall pronounce him tahor that hath the nega; he is tahor.                         |
| Rotherham's <i>Emphasized B.</i> | Or <if the raw flesh turn again_ and be changed to white> then shall he come in unto the priest; and the priest shall view him, and lo! <if the spot hath changed to white> then shall the priest pronounce clean him that was plagued—<clean> he is'.                   |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | .   |
| Kretzmann's Commentary     | .   |
| Lexham English Bible       | Or, when the raw flesh [Literally "living flesh"] returns and it has changed to white, then [Or "and"] he shall come to the priest, and the priest shall examine him, and if [Literally |



“look” or “behold”] the infection has changed to white, then [Or “and”] the priest shall pronounce the afflicted person clean—he is clean.

The Pulpit Commentary  
Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .  
The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation .  
NET Bible® .  
New American Bible (2011) .  
Rotherham's *Emphasized B.* .

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| A Faithful Version          | Or if the raw flesh turns again and is changed to white, he shall come to the priest. And the priest shall look on him. And, behold, the plague has turned to white, then the priest shall pronounce the plagued one clean. He <i>is</i> clean.                       |
| Bond Slave Version          | .   |
| C. Thompson (updated) OT    | .   |
| Charles Thompson OT         | But if the raw flesh stop, and turn white, he shall come to the priest. And when the priest shall look, and see that the touch is turned white, the priest shall pronounce him clean. In regard to the touch he is clean.   |
| Context Group Version       | Or if the raw flesh turns again, and has changed to white, then he shall come to the priest; and the priest shall look at him; and see if the plague has turned into white, then the priest shall pronounce [him] clean [that has] the plague: he is clean.           |
| English Standard Version    | But if the raw flesh recovers and turns white again, then he shall come to the priest, and the priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.                                 |
| Holy Bible Improved Edition | .   |
| Literal Standard Version    | .   |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | ...Or, given that the living flesh will turn back, and he was turned to white, and he will come to the administrator, and the administrator will see him, and look, the plague was turned white, and the administrator will declare the plague clean, he is clean,... |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | Or when the raw flesh turns back, and has been turned to white, then he has come in unto the priest, and the priest has seen him, and lo, the plague has been turned to white, and the priest has pronounced clean <i>him who</i> has the plague; he is clean.        |

**The gist of this passage:**  
16-17

| Leviticus 13:16a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| 'ôw (וּ) [pronounced oh]  | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction  | Strong's #176<br>BDB #14   |
| kîy (כִּי) [pronounced kee]   | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition   | Strong's #3588<br>BDB #471 |
| I am not sure if these have a specific meaning here.  |  |  |                            |
| shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]  | <i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                   | Strong's #7725<br>BDB #996 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]   | <i>flesh, skin, epidermis; [soft portions of the] body; skin; animal meat</i>  | masculine singular noun with the definite article  | Strong's #1320<br>BDB #142 |
| chay (חַי) [pronounced KHAH-ee]   | <i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i> | adjective; can be used as a substantive; masculine singular noun with the definite article | Strong's #2416<br>BDB #311 |
| These two words together are variously translated, <i>raw flesh</i> , <i>living flesh</i> , <i>open sores</i> . Perhaps <i>exposed flesh</i> or <i>open festering sores</i> are good translations. I am picturing the epidermis being peeled back, revealing damaged tissue beneath, where the disease appears to be ongoing. |  |  |                            |

**Translation:** Or when the [previously] exposed flesh has returned [to its normal state],...

The person with the skin disease certainly is monitoring his own condition, and he will notice if his skin begins to return to its normal state.

| Leviticus 13:16b  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>                              | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| hâphak <sup>e</sup> (פָּהַךְ) [pronounced haw-FAHK <sup>e</sup> ] | <i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #2015<br>BDB #245 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                            | <i>to, for, towards, in regards to</i>   | directional/relational preposition                        | No Strong's #<br>BDB #510  |

## Leviticus 13:16b

| Hebrew/Pronunciation                              | Common English Meanings        | Notes/Morphology             | BDB & Strong #'s           |
|---|--------------------------------|------------------------------|----------------------------|
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN] | <i>white; pale; pale color</i> | masculine singular adjective | Strong's #3836<br>BDB #526 |

**Translation:** ...that it has turned to white,...

Returning to its normal state means that the skin is returning to a natural pigment (here and elsewhere called *white*).

## Leviticus 13:16c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| bôw' (בָּוֹ) [pronounced boh]                                   | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>                            | 3 <sup>rd</sup> person masculine singular, Qal perfect        | Strong's #935<br>BDB #97   |
| 'el (אֶל) [pronounced eh]                                       | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article             | Strong's #3548<br>BDB #463 |

**Translation:** ...he will go to the priest.

When this recovery seems to be occurring, the man will then go to the priest.

Leviticus 13:16 Or when the [previously] exposed flesh has returned [to its normal state], that it has turned to white, he will go to the priest.

Time has progressed and the exposed raw flesh has healed.

## Leviticus 13:17a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article  | Strong's #3548<br>BDB #463 |

**Translation:** The priest will examine him...

As before, the priest examines the man and his skin disease.

| Leviticus 13:17b  |  |  |  |
|---|--|--|--|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]  | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>  | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |  |  |  |
| hâphak <sup>e</sup> (פָּהַק) [pronounced <i>haw-FAHK<sup>e</sup></i> ]  | <i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>   | 3 <sup>rd</sup> person masculine singular, Niphal perfect  | Strong's #2015<br>BDB #245                     |
| nega <sup>c</sup> (נֶגַע) [pronounced <i>NEH-gahg</i> ]   | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article          | Strong's #5061<br>BDB #619                     |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]  | <i>to, for, towards, in regards to</i>   | directional/relational preposition                         | No Strong's #<br>BDB #510                      |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ]   | <i>white; pale; pale color</i>   | masculine singular adjective                               | Strong's #3836<br>BDB #526                     |

**Translation:** ...and if he observes that [lit., *behold*] the diseased area has become white,...

The priest sees that the previously infected area is beginning to return to a normal skin tone. This would suggest that the sores or whatever else was wrong were returning to normal.

| Leviticus 13:17c   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]                            | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect | Strong's #2891<br>BDB #372 |

| Leviticus 13:17c                                       |   |   |                                    |
|--|---|---|------------------------------------|
| Hebrew/Pronunciation                                   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                   | priest; principal officer or chief ruler  | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463         |
| 'êth (אֵת) [pronounced ayth]                           | generally untranslated; possibly be translated <i>to, toward</i> (s)  | mark of a direct object; indicates next word is the object of the verb                                    | Strong's #853<br>BDB #84           |
| nega' (נֶגַע) [pronounced NEH-gahg]                    | diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person | masculine singular noun with the definite article   | Strong's #5061<br>BDB #619         |
| ṭâhōwr (טָהוֹר)<br>ṭâhôr (טָהֹר) [pronounced taw-HOHR] | clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]   | masculine singular adjective  | Strong's #2889 & #2890<br>BDB #373 |
| hûw' (אוּה) [pronounced hoo]                           | he, it; him, himself as a demonstrative pronoun: <i>that, this</i> (one); same  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214         |

**Translation:** ...the priest will pronounce the diseased area clean; [and the man] himself [lit., *he*] [is] clean.

The priest will, upon examination, declare that the diseased area is now clean (in a state of healing) and that the man is now considered clean (he is no longer contagious).

Leviticus 13:17 Or when the [previously] exposed flesh has returned [to its normal state], that it has turned to white, he will go to the priest. The priest will examine him and if he observes that [lit., *behold*] the diseased area has become white, the priest will pronounce the diseased area clean; [and the man] himself [lit., *he*] [is] clean.

Again, the skin disease has healed to a point where the skin, although not richly tanned, is healing.

Leviticus 13:16–17 When the previously exposed flesh has begun to return to normal, the man will return to the priest. The priest will carefully examine him and if he observes that the previously diseased area is returning to a normal pigment, then the priest will pronounce the disease as healing and the man will be considered clean and no longer contagious.

And flesh that is in him in a skin of a boil and has been healed and was in a place of a boil a swelling white or an (unusual) blemish white-red and has been shown unto the priest. And has seen the priest and, behold, her appearance [is] lower from the skin and her hair has turned white. And has declared him unclean the priest a diseased area of a skin disorder; she in the boil has broken out.

Leviticus  
13:18–20

And the flesh that has on it in the skin a boil that has healed. But, in the place of the boil is a swelling white [eruption] or an (unusual) blemish [which is] a reddish-white. So this is shown to the priest and he sees that it appears to be below the skin and its hair has turned white. The priest has declared the man [lit., *him*] unclean, [because] of the diseased area of the skin disorder; a [questionable] boil has spread.

It may appear to a man that a skin disorder has healed because the skin appears to have healed. However, in place of the boil is a swelling white eruption or an unusual reddish-white blemish. He shows this to the priest and the priest sees that this eruption is below the skin and that the hair on it is discolored. Therefore, the priest will declare the man unclean because of the state of the diseased area of the skin disorder; and because a questionable boil has begun to spread.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And flesh that is in him in a skin of a boil and has been healed and was in a place of a boil a swelling white or an (unusual) blemish white-red and has been shown unto the priest. And has seen the priest and, behold, her appearance [is] lower from the skin and her hair has turned white. And has declared him unclean the priest a diseased area of a skin disorder; she in the boil has broken out.

Dead Sea Scrolls

.

Jerusalem targum

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Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

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Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

When also there has been an ulcer in the flesh and the skin, and it has been healed: And in the place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest. And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white: he shall declare him unclean, for the plague of leprosy is broken out in the ulcer.

Aramaic ESV of Peshitta

"When the body has a boil on its skin, and it has healed, and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shown to the priest; and the priest shall examine it; and behold, if its appearance is lower than the skin, and its hair has turned white, then the priest shall pronounce him unclean. It is the plague of leprosy. It has broken out in the boil.

V. Alexander's Aramaic T.

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Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

The flesh also, in which, [even] in the skin thereof, was a boil, and is healed And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; And if, when the priest seeth it, behold, it [be] in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it [is] a plague of leprosy broken out of the boil.

Updated Brenton (Greek)

And if the flesh should have become an ulcer in his skin, and should be healed,



and there should be in the place of the ulcer a white sore, or one looking white and bright, or fiery, and it shall be seen by the priest;  
 then the priest shall look, and behold, if the appearance be beneath the skin, and its hair has changed to white, then the priest shall pronounce him unclean; because it is leprosy, it has broken out in the ulcer..

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And if a bad place has come out on the skin and is well again,<br>And on the same place there is a white growth of a bright mark, red and white, then let the priest see it;<br>And after looking at it, if it seems to go deeper than the skin, and the hair on it is turned white, then the priest will say that the man is unclean: it is the leper's disease, it has come out in the bad place.   |
| Easy English              | .   |
| Easy-to-Read Version—2001 | .   |
| Easy-to-Read Version—2008 | "Someone might get a boil on their skin that heals over. Then that boil might become a white swelling or a bright, white spot with red streaks in it. If this happens, the person must show that spot to the priest. The priest must look at it. If the swelling is deeper than the skin, and the hair on it has become white, the priest must announce that the person is unclean. The spot is leprosy that has broken out from inside the boil. |
| God's Word™               | "If a boil on the skin has healed and in its place there is a white sore or a pink area, it must be shown to the priest. The priest will examine it. If it looks deeper than the rest of the skin and its hair has turned white, the priest must declare the person unclean. An infectious skin disease has developed in the boil.  |
| Good News Bible (TEV)     | If any of you have a boil that has healed and if afterward a white swelling or a reddish-white spot appears where the boil was, you shall go to the priest. The priest shall examine you, and if the spot seems to be deeper than the surrounding skin and the hairs in it have turned white, he shall pronounce you unclean. It is a dreaded skin disease that has started in the boil.  |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | If you have a sore that either swells or turns reddish-white after it has healed, then you must show it to a priest. If he discovers that the hair in the infected area has turned white and that the infection seems more than skin deep, he will say, "This is leprosy--you are unclean."  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | When someone had a boil on his skin and it has now healed, but in the place where the boil was, there is now a white swelling or a bright spot, he must go to the priest. The priest must examine it. If it seems to be deeper than the surface of the skin, and if the hair in that spot has become white, it is a contagious skin disease that has |

appeared where the boil had been. And the priest must declare that the person is unfit to be with other people.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | When a boil appears on someone's skin and it heals, and a white swelling or a reddish-white spot develops where the boil was, he must present himself to the priest. The priest shall examine it, and if it appears to be beneath the skin and the hair in it has turned white, the priest shall pronounce him unclean; it is a diseased infection that has broken out in the boil.   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | <b>On Boils</b><br>"When someone is infected with a boil, but after it's healed, in place of the boil there remains a white swelling or a bright, white-reddish spot, he is to present himself to the priest. When the priest undertakes his examination and finds that it appears more extensive than skin deep, and that its hair has turned white, then the priest is to declare him unclean, since an infectious skin disease has flourished in the boil. |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | When a person has a boil on the skin and it has healed, and in place of the boil there is white swelling or a bright spot, reddish-white, then it must be shown to the priest. The priest will examine it to see if it appears deeper under the skin, and if the hair there has turned white. If so, then the priest must pronounce him unclean. It is an infectious disease, if it has developed in the place where the boil was.                            |
| Urim-Thummim Version         | .   |
| Wikipedia Bible Project      | And flesh that has pox in his skin, and is healed, and there was in place of the pox, a white swelling or a white reddish rash, and he will be shown to the priest. And the priest saw, and here it appears depressed into the skin, and the hair has become white, and the priest made him defiled. It is the affliction of leprosy which has bloomed in the pox.  |

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Hebrew Transliteration S.  | .   |
| The Israel Bible           | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | “And when the body has a boil in the skin, and it is healed, and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be seen by the priest.<br>“And the priest shall look and see, if it appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean, it is a leprous infection which has broken out of the boil.        |
| Tree of Life Version       | “When the body has a boil on its skin and it has healed, but in the place of the boil there is a white swelling or a bright reddish-white spot, then it should be shown to the kohen. The kohen is to examine it, and behold, if its appearance is lower than the skin and its hair has turned white, then the kohen is to pronounce him unclean. It is a plague of tza’arat that has broken out within the boil. |

**Weird English, Old English, Anachronistic English Translations:**

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | AND IF THE FLESH SHOULD HAVE BECOME AN ULCER IN HIS SKIN, AND SHOULD BE HEALED,<br>AND THERE SHOULD BE IN THE PLACE OF THE ULCER A WHITE SORE, OR ONE LOOKING WHITE AND BRIGHT, OR FIERY, AND IT SHALL BE SEEN BY THE PRIEST;<br>THEN THE PRIEST SHALL LOOK, AND, BEHOLD, IF THE APPEARANCE BE BENEATH THE SKIN, AND ITS HAIR HAS CHANGED TO WHITE, THEN THE PRIEST SHALL PRONOUNCE HIM UNCLEAR; BECAUSE IT IS A LEPROSY, IT HAS BROKEN OUT IN THE ULCER. |
| Awful Scroll Bible         | Surely is there in the flesh of his skin a boil, and it is to have healed, and in the place of the boil, there is white rising up or a bright spot, being white or reddish, it is to have been shown to the priest.<br>The priest is to have looked at it, and it appears low in the skin, and the hair is to have turned white, the priest is to have pronounced him unclean, the wound is leprosy, that is to have developed from the boil.             |
| Concordant Literal Version | In case the flesh comes to have a boil in it, in its skin, and it is healed, and there comes in place of the boil a white nodule or a reddish white blotch, then he will show himself to the priest. The priest will examine, and behold, if its appearance is lower than the skin, and its hair has turned white, then the priest will pronounce him unclean; it is the contagion of leprous disease. In the boil has it budded.                         |
| Darby Translation          | .   |
| exeGesés companion Bible   | And the flesh has in it - in the skin<br>an ulcer and it healed,<br>and in the place of the ulcer<br>there becomes a white swelling<br>or a bright spot, white and reddish<br>and it is seen by the priest;<br>and the priest sees, and behold,<br>in visage is lower than the skin<br>and the hair turned white;   |

the priest pronounces him foul:

- a plague of leprosy blossoming from the ulcer.

Orthodox Jewish Bible

The basar also, in which, even in the skin thereof, was a boil, and is healed, And in the place of the boil there be a white swelling, or a bright spot, white, and somewhat reddish, and it be shown to the cohen;

And if, when the kohen examine it, hinei, it be in appearance deeper than the skin, and the hair thereof be turned white; the kohen shall pronounce him tamei; it is a nega tzara'at broken out of the boil.

Rotherham's *Emphasized B.*

And ≤when ||any one's flesh|| hath in the skin thereof a boil,—and then it is healed; but <in the place of the boil> is a white rising or a bright spot reddish white≥ then shall it be shown unto the priest. And the priest shall take a view and lo! <if ||the appearance thereof|| is lower than the skin, and ||the hair thereof|| hath turned white> then shall the priest pronounce him unclean—<the plaguespot of leprosy> it is' <in the boil> broken out.

### Expanded/Embellished Bibles:

*The Amplified Bible*

.

The Expanded Bible

.

Kretzmann's Commentary

.

Lexham English Bible

“And when someone's body has [Literally “becomes on it”] a skin sore on his skin and it is healed and a white swelling or a pinkish [Literally “white red”] spot appears in the skin sore's place, then [Or “and”] he shall show himself to the priest. And the priest shall examine it , [The direct object is supplied from context in the English translation] and if [Literally “look” or “behold”] its appearance is deeper than the skin and its hair has changed to white, then [Or “and”] the priest shall declare him unclean—it is an infectious skin disease; it has broken out in the skin sore.

The Pulpit Commentary

Syndein/Thieme

.

The Voice

.

### Bible Translations with Many Footnotes:

College Press Bible Study

.

The Complete Tanach

.

The Geneva Bible

.

Kaplan Translation

.

NET Bible®

.

New American Bible (2011)

.

Rotherham's *Emphasized B.*

.

### Literal, almost word-for-word, renderings:

A Faithful Version

.

Bond Slave Version

.

C. Thompson (updated) OT

.

Charles Thompson OT

And if the flesh at the outer skin hath been a boil, and healed, and in the place of the boil there be a white swelling of a very shining whiteness or redness, he shall appear before the priest; and when the priest shall see that the appearance is deeper than the outer skin, and that the hair is changed white, the priest shall pronounce him unclean, for it is a leprosy; it hath broken out in the boil.

Context Group Version

And when the flesh has a boil on it, and it is healed, and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shown to the priest; and the priest shall look; and see if the appearance is lower than the skin,

and the hair of it has turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it has broken out in the boil.

English Standard Version .  
 Green's Literal Translation .  
 Holy Bible Improved Edition .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020 .  
 Modern KJV .  
 New American Standard B. .  
 New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans.

...and the flesh that exists in him, in his skin are boils, and he will be healed, and in the place of the boils exists a lifting up of white, or a white reddish bright spot, then he will appear to the administrator, and the administrator will see, and look, her appearance is low from the skin, and her hair turned white, then the administrator will declare him dirty, she is a plague of infection, she will burst out in the boils...

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT

“And when flesh has in it, in its skin, an ulcer, and it has been healed, and there has been in the place of the ulcer a white rising, or a bright white spot, very red, then it has been seen by the priest, and the priest has seen, and lo, its appearance is lower than the skin, and its hair has turned white, and the priest has pronounced him unclean; it is a plague of leprosy—in an ulcer it has broken out.

**The gist of this passage:**  
 18-20

| Leviticus 13:18   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as                               | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]                           | flesh, skin, epidermis; [soft portions of the] body; skin; animal meat                       | masculine singular noun  | Strong's #1320<br>BDB #142 |
| kîy (כִּי) [pronounced kee]                                     | for, that, because; when, at that time, which, what time                                     | explanatory or temporal conjunction; preposition                                     | Strong's #3588<br>BDB #471 |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | to be, is, was, are; to become, to come into being; to come to pass                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect                             | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |

## Leviticus 13:18

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
|---|--|---|-----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                                | No Strong's #<br>BDB #88    |
| gôwr (גֹּוֹר) [pronounced gohr]                                 | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular construct                              | Strong's #5785<br>BDB #736  |
| shechîyn (שִׁיחִין) [pronounced sheikh-EEN]                     | <i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>                | masculine singular noun                                   | Strong's #7822<br>BDB #1006 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                    | No Strong's #<br>BDB #251   |
| râphâ' (רָפָא) [pronounced raw-FAW]                             | <i>to be healed, to be restored to health; can be used figuratively of healing a nation undergoing suffering, or of people in distress</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #7495<br>BDB #950  |

**Translation:** And the flesh that has on it in the skin a boil that has healed.

The way I am reading this is, there appears to be a change in a person's epidermal problems. It appears that the skin has begun to heal.

Leviticus 13:18 And the flesh that has on it in the skin a boil that has healed.

This boil is an eruption of the skin and it appears to have healed.

## Leviticus 13:19a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                             | No Strong's #<br>BDB #88   |
| mâqôwm (מִקוֹמָה) [pronounced maw-KOHM]                         | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular construct                           | Strong's #4725<br>BDB #879 |



| Leviticus 13:19a  |  |                              |                             |
|---|--|------------------------------|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology             | BDB & Strong #'s            |
| shechîyn (שֶׁחִיַּן) [pronounced <i>sheikh-EEN</i> ]              | <i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>                                      | masculine singular noun      | Strong's #7822<br>BDB #1006 |
| s <sup>e</sup> êth (שֶׁת) [pronounced <i>s<sup>e</sup>-AYTH</i> ] | <i>a swelling, a portion of skin which is rising up; a raising up, an uprising, a lifting up; eminence, excellency, majesty; a sentence or decree of a judge</i> | feminine singular noun       | Strong's #7613<br>BDB #673  |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ]           | <i>white; pale; pale color</i>   | masculine singular adjective | Strong's #3836<br>BDB #526  |

**Translation:** But, in the place of the boil is a swelling white [eruption]...

It is noticed that, in place of the boil is an eruption which is pale and swelling.

| Leviticus 13:19b  |  |                              |                            |
|---|--|------------------------------|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings  | Notes/Morphology             | BDB & Strong #'s           |
| 'ôw (וָאוּ) [pronounced <i>oh</i> ]                     | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | disjunctive conjunction      | Strong's #176<br>BDB #14   |
| bahereth (בְּהֵרֶת) [pronounced <i>bah-HEH-reth</i> ]   | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>                          | feminine singular noun       | Strong's #934<br>BDB #97   |
| lâbân (לָבָן) [pronounced <i>law<sup>b</sup>-VAWN</i> ] | <i>white; pale; pale color</i>   | masculine singular adjective | Strong's #3836<br>BDB #526 |
| 'ădamdâm (אֶדָּמְדָּם) [pronounced <i>ad-am-DAWM</i> ]  | <i>red, (being) reddish</i>  | masculine singular adjective | Strong's #125<br>BDB #10   |

**Translation:** ...or an (unusual) blemish [which is] a reddish-white.

In place of the boil is a blemish which is a reddish-white.

| Leviticus 13:19c   |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Leviticus 13:19c

| Hebrew/Pronunciation                 | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--------------------------------------|--|---|----------------------------|
| râ'âh (רָאָה) [pronounced raw-AWH]   | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect     | Strong's #7200<br>BDB #906 |
| 'el (אֶל) [pronounced eh]            | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                                  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| kôhên (כֹּהֵן) [pronounced koh-HANE] | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article             | Strong's #3548<br>BDB #463 |

**Translation:** So this is shown to the priest...

The man comes before the priest and shows him what has happened.

Leviticus 13:19 But, in the place of the boil is a swelling white [eruption] or an (unusual) blemish [which is] a reddish-white. So this is shown to the priest...

The boil itself has begun to heal and in its place is some swelling, perhaps a swelling with some pus (this would be the white spot) surrounded by reddish skin.

## Leviticus 13:20a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|---|---|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect     | Strong's #7200<br>BDB #906                     |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article          | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced hin-NAY]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

| Leviticus 13:20a                                      |   |  |                             |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
| mar <sup>e</sup> eh (מַרְעֵה)<br>[pronounced mahr-EH] | <i>the act of seeing, sight, vision;<br/>appearance, that which is seen;<br/>fair of form, handsome, attractive</i> | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #4758<br>BDB #909  |
| shâphâl (שָׁפַח)<br>[pronounced shaw-<br>PHAWL]       | <i>low (in height), lower; humiliated,<br/>lowly, debased, modest</i>   | masculine singular<br>adjective  | Strong's #8217<br>BDB #1050 |
| min (מִן) [pronounced<br>min]                         | <i>from, off, out from, of, out of,<br/>away from; some of; on account<br/>of, since, than, more than</i>           | preposition of separation  | Strong's #4480<br>BDB #577  |
| gôwr (גֹּוֹר) [pronounced<br>gohr]                    | <i>skin, skins, hide; poetically used<br/>of the body, life</i>   | masculine singular noun  | Strong's #5785<br>BDB #736  |

**Translation:** ...and he sees that it appears to be below the skin...

| Leviticus 13:20b  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]  | <i>and, even, then; namely; when;<br/>since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| sê'âr (שֵׂאֵר) [pronounced<br>say-GAWR]                             | <i>hair, hairs; hair brisling up</i>  | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #8181<br>BDB #972 |
| hâphak <sup>e</sup> ([פָּהַךְ])<br>pronounced haw-FAHK <sup>e</sup> | <i>to turn [as a cake, a dish, one's<br/>hand or side], to turn oneself; to<br/>turn back, to flee; to overturn, to<br/>overthrow [e.g., cities]; to<br/>convert, to change; to pervert, to<br/>be perverse</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal perfect                              | Strong's #2015<br>BDB #245 |
| lâbân (לָבָן) [pronounced<br>law <sup>b</sup> -VAWN]                | <i>white; pale; pale color</i>  | masculine singular<br>adjective  | Strong's #3836<br>BDB #526 |

**Translation:** ...and its hair has turned white.

The hair on the infected skin has changed color.

| Leviticus 13:20c   |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when;<br/>since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Leviticus 13:20c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
|--|--|---|-----------------------------|
| tâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]   | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>  | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2930<br>BDB #379  |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]   | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463  |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct  | Strong's #5061<br>BDB #619  |
| tsâra'ath (תַּעֲרָצ) [pronounced <i>tsaw-RAH-ahth</i> ]  | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun  | Strong's #6883<br>BDB #863  |
| Literally, these two words mean, <i>a diseased area of leprosy or a leprous area on the skin</i> . I will translate this, <i>a serious skin disorder</i> . |  |   |                             |
| hîy' (אִיָּהּ) [pronounced <i>hee</i> ]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>   | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied      | Strong's #1931<br>BDB #214  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88    |
| shechîyn (שִׁיחַיִן) [pronounced <i>sheikh-EEN</i> ]   | <i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i>  | masculine singular noun with the definite article   | Strong's #7822<br>BDB #1006 |
| pârach (פָּרַח) [pronounced <i>paw-rahkh</i> ]   | <i>to bud, to sprout, to bloom, to shoot; to break out [of leprosy]; to fly</i>  | 3 <sup>rd</sup> person feminine singular, Qal perfect; pausal form  | Strong's #6524<br>BDB #827  |

**Translation:** The priest has declared the man [lit., *him*] unclean, [because] of the diseased area of the skin disorder; a [questionable] boil has spread.

The priest notices that the diseased area looks questionable and whatever is happening there is spreading. He declares the man unclean.

Leviticus 13:20 ...and he sees that it appears to be below the skin and its hair has turned white. The priest has declared the man [lit., *him*] unclean, [because] of the diseased area of the skin disorder; a [questionable] boil has spread.

Although there are promising signs of healing, when the priest examines the person closer, the infected area goes much deeper than just an epidermal disorder.

Leviticus 13:18–20 It may appear to a man that a skin disorder has healed because the skin appears to have healed. However, in place of the boil is a swelling white eruption or an unusual reddish-white blemish. He shows this to the priest and the priest sees that this eruption is below the skin and that the hair on it is discolored. Therefore, the priest will declare the man unclean because of the state of the diseased area of the skin disorder; and because a questionable boil has begun to spread.

It is possible that v. 21 is better placed with v. 20 (several translations did this). In v. 20, the priest examines a man and determines that he has a serious skin disorder. In v. 21, the priest determines that he should go into quarantine, and to look at the man in 7 days.

And if has seen her the priest and behold, nothing in her [and] hair [is] white; and lower nothing than the skin, and she [is] faint, and has delivered him the priest seven days. And if spreading, she spreads in the skin and has declared unclean the priest him; diseased area she [is]. And if under she is taking a stand a blemish [which] has not spread; inflamed [is] the boil she; and has pronounced him clean the priest.

Leviticus  
13:21–23

If the priest has examined the infected region [lit., *she, it*] and saw nothing in it—hair [is] white and nothing is below the skin, and the questionable area [lit., *she, it*] is faint—then the priest will put the man [lit., *him*] [into quarantine] for seven days. If the infected area [lit., *she, it*] is spreading in the skin, the priest will declare the man [lit., *him*] to be unclean; [and] the infected area [lit., *she, it*] [is] diseased. But if the infected area [lit., *she, it*] has stopped and not spread, [and] the boil [is merely] inflamed, the priest will pronounce the man [lit., *him*] clean.

If the priest has examined the infected region and saw nothing to be concerned about—the hair was white, the disease did not seem to be spreading further underneath the skin and the diseased area is faint—then the priest will put the man with the infected skin into quarantine for 7 days (with the intent of letting him out if his skin remains unchanged). If the infected area appears to be spreading into the skin, the priest will declare the man to be unclean and it is clear that the infected area is diseased. But if the infected area has stopped spreading and the boil reveals a little inflammation, then the priest will pronounce the man clean.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if has seen her the priest and behold, nothing in her [and] hair [is] white; and lower nothing than the skin, and she [is] faint, and has delivered him the priest seven days. And if spreading, she spreads in the skin and has declared unclean the priest him; diseased area she [is]. And if under she is taking a stand a blemish [which] has not spread; inflamed [is] the boil she; and has pronounced him clean the priest.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

|                             |  |
|-----------------------------|--|
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it: he shall shut him up seven days.<br>And if it spread, he shall judge him to have the leprosy:<br>But if it stay in its place, it is but the scar of an ulcer: and the man shall be clean.   |
| Aramaic ESV of Peshitta     | But if the priest examines it, and behold, there are no white hairs in it, and it is not deeper than the skin, but is dim, then the priest shall isolate him seven days. If it spreads in the skin, then the priest shall pronounce him unclean. It is a plague. But if the bright spot stays in its place, and has not spread, it is the scar from the boil; and the priest shall pronounce him clean.  |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | But if the priest look on it, and, behold, [there be] no white hairs therein, and [if] it [be] not lower than the skin, but [be] somewhat dark; then the priest shall shut him up seven days: And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it [is] a plague. But if the bright spot stay in his place, [and] spread not, it [is] a burning boil; and the priest shall pronounce him clean.   |
| Updated Brenton (Greek)     | But if the priest look, and behold there is no white hair on it, and it is not below the skin of the flesh, and it is dark-colored; then the priest shall separate him for seven days. But if it manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer. But if the bright spot should remain in its place and not spread, it is the scar of the ulcer; and the priest shall pronounce him clean. |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | But if, after looking at it, he sees that there are no white hairs on it, and it is not deeper than the skin, and it is not very bright, then let the priest keep him shut up for seven days:<br>And if it is increasing on the skin, the priest will say that he is unclean: it is a disease.<br>But if the bright mark keeps in the same place and gets no greater, it is the mark of the old wound, and the priest will say that he is clean.       |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | But if the priest looks at the spot, and there are no white hairs in it, and the spot is not deeper than the skin but is faded, the priest must separate the person for seven days. If the spot spreads on the skin, the priest must announce that the person is unclean; it is an infection. But if the bright spot stays in its place and does not spread, it is only the scar from the old boil. The priest must announce that the person is clean. |
| God's Word™               | But if the priest examines the affected area and the hair in it is not white or the affected area is not deeper than the rest of the skin but has faded, the priest must put him in isolation for seven days. If the area has spread, the priest must declare him unclean. It is a skin disease. But if the irritated area has not spread, it is a scar caused by the boil. The priest must declare him clean.   |
| Good News Bible (TEV)     | But if the priest examines it and finds that the hairs in it have not turned white and that it is not deeper than the surrounding skin, but is light in color, the priest shall isolate you for seven days. If the spot spreads, the priest shall pronounce you unclean; you are diseased. But if it remains unchanged and does not spread, it is only the scar left from the boil, and the priest shall pronounce you ritually clean.                 |



|                      |   |
|----------------------|---|
| <i>The Message</i>   | . |
| Names of God Bible   | . |
| NIRV                 | . |
| New Simplified Bible | . |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press paraphrase   | .   |
| Contemporary English V.    | But if the white area is only on the surface of the skin and hasn't gotten any worse, and if the hair in it hasn't turned white, he will have you stay away from everyone else for seven days. If the sore begins spreading during this time, the priest will say, "You are unclean because you have a disease."<br>But if it doesn't spread, and only a scar remains, he will say, "You are now clean."  |
| The Living Bible           | .   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | .   |
| Unfolding Bible Simplified | But when the priest examines it, if he finds no white hair in that spot, and if he finds that it is only on the surface of the skin and has become less bright, then the priest must keep him away from other people for seven days. But if it is spreading, it is contagious, and the priest must declare that the person is unfit to be with other people. But if that spot is unchanged and has not spread, it is only a scar from the boil, and the priest will declare that the person is fit to be with other people again. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | .   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | But if the priest examines it and sees that there is no white hair in it, and that it is not under the skin but has faded, then the priest must isolate him for seven days. If it spreads widely in the skin, then the priest must pronounce him unclean. It is an infectious disease.<br>But if the bright spot stays in its place and has not spread, then it is the scar of the boil, and the priest must pronounce him clean. |
| Urim-Thummim Version         | But if the priest looks on it and there is no white hairs in it, and if it's not lower than the skin, but is colorless then the priest will quarantine him for 7 days. But if its spread widely in the skin then the priest will pronounce him unclean because it is  |

Wikipedia Bible Project a plague. But if the white patch of skin has held its spread and has not developed, it is a scar from the inflammation and the priest will pronounce him clean. And if the priest will see it, and here there is no white hair in it, and it is not depressed into skin, and it is fainter, and the priest enclosed him seven days. And if spread it has spread in the skin, and the priest made him defiled--- it is an affliction. And if the rash will stay under this, and did not spread, it is the scar of the pox, and the priest will purify him.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .  
 Kaplan Translation .  
 The Scriptures 1998 .  
 The Scriptures—2009 "But if the priest looks at it and sees no white hairs in it, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days; and if it has spread further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.  
 "But if the bright spot stays in its place, it has not spread, it is the scar of the boil, and the priest shall pronounce him clean.  
 Tree of Life Version But if the kohen examines it and sees there are no white hairs within, and if it is not deeper than the skin but is faded, then the kohen is to isolate him seven days. If it spreads in the skin, then the kohen is to pronounce him unclean. It is a plague. But if the bright spot stays in its place and has not spread, it is merely the scar from the boil—the kohen is to pronounce him clean.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible BUT IF THE PRIEST LOOK, AND BEHOLD THERE IS NO WHITE HAIR ON IT, AND IT BE NOT BELOW THE SKIN OF THE FLESH, AND IT BE DARK-COLORED; THEN THE PRIEST SHALL SEPARATE HIM SEVEN DAYS. BUT IF IT MANIFESTLY SPREAD OVER THE SKIN, THEN THE PRIEST SHALL PRONOUNCE HIM UNCLEAN: IT IS A PLAGUE OF LEPROSY; IT HAS BROKEN OUT IN THE ULCER. BUT IF THE BRIGHT SPOT SHOULD REMAIN IN ITS PLACE AND NOT SPREAD, IT IS THE SCAR OF THE ULCER; AND THE PRIEST SHALL PRONOUNCE HIM CLEAN.  
 Awful Scroll Bible The priest was to look at it - are there to be white hairs? - is it low in the skin? - It is grown dim; the priest is to have shut him up seven days.

|   |   |
|---|---|
|   | Was it to spread a spreading in the skin? - The priest is to have pronounced him unclean, he with the wound.<br>Was the bright spot to persist - is it to have spread? - It is an inflamed boil, and the priest is to have pronounced him clean.  |
| Concordant Literal Version                    | Yet when the priest examines it, and behold, there is no white hair in it, and it is not lower than the skin, and it is inconspicuous, then the priest will enclose him seven days.<br>And if it should have diffused, yea diffused in the skin, then the priest will pronounce him unclean; it is the contagion.<br>Yet if, in its stead, the blotch stays and does not diffuse, it is the puckered scar of the boil. And the priest will pronounce him clean. |
| Darby Translation<br>exeGeses companion Bible | .<br>And if the priest sees, and behold,<br>there are no white hairs therein<br>and it is not lower than the skin,<br>but faded;<br>then the priest shuts him up seven days:<br>and if in spreading, it spreads in the skin,<br>then the priest pronounces him foul:<br>- a plague.<br>And if the bright spot stands in his place<br>and spreads not,<br>- an inflamed ulcer;<br>and the priest pronounces him purified.  |
| Orthodox Jewish Bible                         | But if the kohen examine it, and, hinei, there be no white hair therein, and if it be not deeper than the skin, but be somewhat faded, then the kohen shall quarantine him shivat yamim;<br>And if it spread much abroad in the skin, then the kohen shall pronounce him tamei; it is a nega.<br>But if the bright spot stay in its place, and spread not, it is a burning boil; and the kohen shall pronounce him tahor.                                       |
| Rotherham's <i>Emphasized B.</i>              | But ≤if the priest shall view it, and lo! there is no' white hair therein, and it is not deeper than the skin, and   in itself   is faint≥ then shall the priest shut him up seven days; and <if it   clearly spreadeth   in the skin> then shall the priest pronounce him unclean—<a plague-spot> it is'. But <if in its place, the bright spot stayeth, hath not spread> <a boil> it is',—and the priest shall pronounce him clean.                           |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | And if the priest examines it and if [Literally "look" or "behold"] there is no white hair in it and it is not deeper than the skin and it <i>is</i> faded, then [Or "and"] the priest shall confine him for seven days. But [Or "And"] if it has spread further on the skin, then [Or "and"] the priest shall declare him unclean—it <i>is</i> an infection. But [Or "And"] if the spot has stayed <i>unchanged</i> , it has not spread, it <i>is</i> the skin sore's scar, so [Or "and"] the priest shall declare him clean. |
| The Pulpit Commentary      |  |
| Syndein/Thieme             | .  |
| The Voice                  | .  |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | .   |
| The Complete Tanach              | .   |
| The Geneva Bible                 | .   |
| International Standard V         | "If the priest examines and there's no white hair in it, and it's not more extensive than skin deep, but it's dull, then the priest is to isolate [i.e. in medical confinement] him for seven days. But if the infection has spread in the skin, then the priest is to declare him unclean. It's a skin rash. If the scab remains in place and doesn't spread, then it's the scab from the boil. The priest is to declare him clean." |
| Kaplan Translation               | .   |
| NET Bible®                       | .   |
| New American Bible (2011)        | .   |
| Rotherham's <i>Emphasized B.</i> | .   |

### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| A Faithful Version          | .  |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | But if the priest shall see that there is no white hair in it, and that it is not deeper than the outer skin, and the hair is of a duskish colour, the priest shall set him apart seven days. And if it actually spread on the skin, the priest shall pronounce him unclean. It is a touch of the leprosy. It hath broken out in the boil. But if the brightness continueth in its place and is not spread; it is the effect of the boil and the priest shall pronounce him clean. |
| Context Group Version       | But if the priest looks at it and sees there are no white hairs in it, and it is not lower than the skin, but is dim; then the priest shall shut him up seven days: And if it spreads abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stays in its place, and has not spread, it is the scar of the boil; and the priest shall pronounce him clean.  |
| English Standard Version    | But if the priest examines it and there is no white hair in it and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days. And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease. But if the spot remains in one place and does not spread, it is the scar of the boil, and the priest shall pronounce him clean.   |
| Green's Literal Translation | .  |
| Holy Bible Improved Edition | .  |
| Literal Standard Version    | And if the priest sees it, and behold, there is no white hair in it, and it is not lower than the skin, and has faded, then the priest has shut him up [for] seven days; and if it spreads greatly in the skin, then the priest has pronounced him unclean—it [is] a plague; and if the bright spot stays in its place—it has not spread—it [is] an inflammation of the ulcer; and the priest has pronounced him clean.  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | .  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | ...and if the administrator will see her, and look, no white hair is in her, and she is not low from the skin, and she is dim, then the administrator will cause him to shut seven days, but if spreading across, seizing hold in the skin, then the administrator will declare him dirty, she is a plague, and if the bright spot stands in her place, and  |

does not spread across, she is the searing boils, and the administrator will declare him clean...

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
Young's Literal Translation  
Young's Updated LT

And if the priest see it, and lo, there is no white hair in it, and it is not lower than the skin, and is become weak, then hath the priest shut him up seven days; and if it spread greatly in the skin, then hath the priest pronounced him unclean, it is a plague; and if in its place the bright spot stay--it hath not spread--it is an inflammation of the ulcer; and the priest hath pronounced him clean.

The gist of this passage:  
21-23

| Leviticus 13:21a  |  |   |  |
|---|--|---|--|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                               |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| ʾîm (אִם) [pronounced eem]  | if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle  | Strong's #518<br>BDB #49                       |
| râ'âh (רָאָה) [pronounced raw-AWH]  | to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know                | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #7200<br>BDB #906                     |
| kôhên (כֹּהֵן) [pronounced koh-HANE]  | priest; principal officer or chief ruler   | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced hin-NAY]  | lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out       | interjection, exclamatory particle, demonstrative particle  | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |  |   |  |
| ʾēyn (אֵין) [pronounced ān]   | nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not] | particle of negation; substantive of negation   | Strong's #369<br>BDB #34                       |

## Leviticus 13:21a

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s         |
|--|---|---|--------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix | No Strong's #<br>BDB #88 |

**Translation:** If the priest has examined the infected region [lit., *she, it*] and saw nothing in it...

Vv. 20–23 all seem to begin on the basis of vv. 18–19. A person begins with a boil. The boil appears to heal, but there is something in its place. So then the man is required to go to the priest. In v. 21, the priest examines the infected region and at first sees nothing.

## Leviticus 13:21b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
|--|---|--|-----------------------------|
| sê'âr (שֵׁאֵר) [pronounced say- <i>ḤAWR</i> ]                    | <i>hair, hairs; hair brisling up</i>  | masculine singular noun  | Strong's #8181<br>BDB #972  |
| lâbân (לָבָן) [pronounced law <sup>b</sup> - <i>VAWN</i> ]       | <i>white; pale; pale color</i>  | masculine singular adjective   | Strong's #3836<br>BDB #526  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| shâphâl (שָׁפַל) [pronounced shaw- <i>PHAWL</i> ]                | <i>low (in height), lower; humiliated, lowly, debased, modest</i>   | masculine singular adjective   | Strong's #8217<br>BDB #1050 |
| 'êyn (אֵין) [pronounced ān]                                      | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #369<br>BDB #34    |
| min (מִן) [pronounced min]                                       | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation  | Strong's #4480<br>BDB #577  |
| gôwr (גֹּוֹר) [pronounced gohr]                                  | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article  | Strong's #5785<br>BDB #736  |

**Translation:** ...—hair [is] white and nothing is below the skin,...

The priest observes that the hair on the infected area is white (meaning that it changed color), but there does not appear to be anything going on in the subdural region (that is, below the outer layer of skin).

## Leviticus 13:21c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |



## Leviticus 13:21c

| Hebrew/Pronunciation                         | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| hîy' (הִיא) [pronounced <i>hee</i> ]         | <i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this (one)</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |
| kêhâh (כֶּהָה) [pronounced <i>kay-HAWH</i> ] | <i>faint, obscure, (somewhat) darkened, dimmed; lightened</i>                  | feminine singular adjective   | Strong's #3544<br>BDB #462 |

**Translation:** ...and the questionable area [lit., *she, it*] is faint—...

The infected area appears to have some odd coloration to it.

## Leviticus 13:21d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                  |
|---|--|---|-----------------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                 | <i>and, even, then; namely; when; since, that; though; as well as</i>                          | simple wâw conjunction  | No Strong's #<br>BDB #251         |
| çâgar (סָגַר) [pronounced <i>saw-GAHR</i> ]   | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5462<br>BDB #688        |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]  | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced <i>shib<sup>h</sup>v<sup>e</sup>-ÇAW</i> ] | <i>seven</i>   | numeral feminine construct  | Strong's #7651<br>BDB #987 & #988 |
| yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]   | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>             | masculine plural noun   | Strong's #3117<br>BDB #398        |

**Translation:** ...then the priest will put the man [lit., *him*] [into quarantine] for seven days.

Based upon what has been described (which is not very much), the priest will put the man into quarantine for 7 days to check him again.

Leviticus 13:21 If the priest has examined the infected region [lit., *she, it*] and saw nothing in it—hair [is] white and nothing is below the skin, and the questionable area [lit., *she, it*] is faint—then the priest will put the man [lit., *him*] [into quarantine] for seven days.

It is the wound which is examined; however, the shutting up applies to the person as the verb carries with it a masculine singular suffix, whereas the words for wound are in the feminine mostly. The clincher in this verse is when the priest examines *it*, *it* is in the feminine singular; however when it comes to closing *it* up, *it* is in the masculine. This does not mean that the person involved was not quarantined before; that was not given information.

## Leviticus 13:22a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| 'îm (אִם) [pronounced<br><i>eem</i> ]                                       | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle                      | Strong's #518<br>BDB #49   |
| pâsâh (פָּשָׂה)<br>[pronounced <i>paw-SAW</i> ]                             | <i>to spread (out), increased in size</i>   | Qal infinitive absolute                                 | Strong's #6581<br>BDB #832 |
| pâsâh (פָּשָׂה)<br>[pronounced <i>paw-SAW</i> ]                             | <i>to spread (out), increased in size</i>   | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6581<br>BDB #832 |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]                    | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity                              | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced<br><i>gohr</i> ]                                  | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article       | Strong's #5785<br>BDB #736 |

**Translation:** *If the infected area [lit., she, it] is spreading in the skin,...*

V. 22 is a third person with the general circumstances described in vv. 18–19. With this person, the priest can see that the infected area is spreading. Whether this is the person from v. 21 after 7 days; or if this is a new person altogether, we do not know.

## Leviticus 13:22b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced<br><i>taw-MAY</i> ]                               | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect                                 | Strong's #2930<br>BDB #379 |
| kôhên (כֹּהֵן) [pronounced<br><i>koh-HANE</i> ]                             | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                       | Strong's #3548<br>BDB #463 |
| 'êth (אֵת) [pronounced<br><i>ayth</i> ]                                     | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>                           | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84   |

## Leviticus 13:22b

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg] | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease</i> | masculine singular noun  | Strong's #5061<br>BDB #619 |
| hîy' (אִי) [pronounced hee]                     | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |

**Translation:** ...the priest will declare the man [lit., *him*] to be unclean; [and] the infected area [lit., *she, it*] [is] diseased.

Based upon the spreading of the skin disorder, the priest declares this man to be unclean (which means no contact with others).

Leviticus 13:22 If the infected area [lit., *she, it*] is spreading in the skin, the priest will declare the man [lit., *him*] to be unclean; [and] the infected area [lit., *she, it*] [is] diseased.

In those days, the priest became the authority on the diseases of the epidermis.

## Leviticus 13:23a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
|---|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| 'îm (אִם) [pronounced eem]                                      | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle   | Strong's #518<br>BDB #49    |
| tachath (תַּחַת) [pronounced TAH-khahth]                        | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>                | preposition of location or foundation with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #8478<br>BDB #1065 |
| 'âmad (דָּמַע) [pronounced gaw-MAHD]                            | <i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>   | 3 <sup>rd</sup> person feminine singular, Qal imperfect  | Strong's #5975<br>BDB #763  |
| bahereth (תִּרְהַב) [pronounced bah-HEH-reth]                   | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>   | feminine singular noun   | Strong's #934<br>BDB #97    |

## Leviticus 13:23a

| Hebrew/Pronunciation                     | Common English Meanings                   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| לֹא (אֵל or אֵל) [pronounced low]        | <i>not, no</i>                            | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| פָּשְׂאָה (פָּשַׁע) [pronounced paw-SAW] | <i>to spread (out), increased in size</i> | 3 <sup>rd</sup> person feminine singular, Qal perfect          | Strong's #6581<br>BDB #832 |

**Translation:** But if the infected area [lit., she, it] has stopped and not spread,...

A fourth person is examined, and the infected area on this person has stayed in the same place. This could be a new person; and this could be the guy from v. 21 who was put into quarantine for 7 days.

## Leviticus 13:23b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
|---|---|--|-----------------------------|
| תִּשְׂרֶבֶת (תִּשְׂרֶבֶת) [pronounced tsaw-REH-behth]   | <i>inflamed, inflammation; burning, scorching</i>   | feminine singular adjective, construct form  | Strong's #6867<br>BDB #863  |
| This could also be a feminine singular noun, with the same spelling, which means, <i>scab, scar of a sore</i> . |   |  |                             |
| שֶׁחַיָּ (שֶׁחַיָּ) [pronounced sheikh-EEN]   | <i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i> | masculine singular noun with the definite article  | Strong's #7822<br>BDB #1006 |
| הִיא (אִיהָ) [pronounced hee]   | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>  | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214  |

**Translation:** ...[and] the boil [is merely] inflamed,...

There is some inflammation with the boil (which I assume means that it is ready to pop, or it is irritated by normal activity).

## Leviticus 13:23c

| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| וְ (or וּ) (וּ or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| תָּהַר (תָּהַר) [pronounced taw-HAIR]  | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2891<br>BDB #372 |

| Leviticus 13:23c                     |  |   |                            |
|--------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation                 | Common English Meanings                  | Notes/Morphology                                  | BDB & Strong #'s           |
| kôhên (כֹּהֵן) [pronounced koh-HANE] | priest; principal officer or chief ruler | masculine singular noun with the definite article | Strong's #3548<br>BDB #463 |

**Translation:** ...the priest will pronounce the man [lit., him] clean.

I have been following convention throughout and have translated a verb *pronounce him clean*. This has been the 3<sup>rd</sup> person masculine singular, Piel perfect, 3<sup>rd</sup> person masculine singular suffix of tûhêr (טָהַר) [pronounced *taw-HAIR*] which simply means *to be cleansed*. In the Qal stem, it does not seem to have the force an an active voice, but is almost passive (Leviticus 11:32 12:7); and in the Piel stem, it has more of an active force (Numbers 8:6, 15 Neh. 13:30 Jer. 33:8), but not always is it the act of cleansing, but the act of *pronouncing* one cleansed (Leviticus 13:6, 13, 17, 23). Strong's #2891 BDB #372.

Given this information, the man of v. 23 is declared clean, and he can return to his family, friends and job.

Leviticus 13:23 But if the infected area [lit., she, it] has stopped and not spread, [and] the boil [is merely] inflamed, the priest will pronounce the man [lit., him] clean.

Leviticus 13:21–23 If the priest has examined the infected region and saw nothing to be concerned about—the hair was white, the disease did not seem to be spreading further underneath the skin and the diseased area is faint—then the priest will put the man with the infected skin into quarantine for 7 days (with the intent of letting him out if his skin remains unchanged). If the infected area appears to be spreading into the skin, the priest will declare the man to be unclean and it is clear that the infected area is diseased. But if the infected area has stopped spreading and the boil reveals a little inflammation, then the priest will pronounce the man clean.

|                 |                                      |
|-----------------|--------------------------------------|
| Chapter Outline | Charts, Graphics and Short Doctrines |
|-----------------|--------------------------------------|

Skin Diseases Involving Burned Tissue

|   |                    |  |
|---|--------------------|--|
| Or flesh when he is in his skin, a burning of fire; and is a life of the burning, a blemish—white/red or white. And sees her the priest and behold, has turned hair white in the blemish. And her appearance is deep from the skin—a skin disorder she [is]—in the burning she breaks out. And pronounces him unclean the priest; a diseased area of a skin disorder she [is].  | Leviticus 13:24–25 | Or [consider] the flesh when a man’s skin is [exposed] to burning by fire; and the burning is active—[perhaps] a reddish-white or white blemish. The priest examines it and see that the hair of the blemish has turned white. Also, the appearance of the blemish [lit., her] is deeper than the skin—[so] it [is] a skin disorder [if the area] of burning has spread. The priest will pronounce the man [lit., him] unclean; it [is] a serious skin disorder. |
| Consider the skin area where a man’s flesh has been burned by fire. The burned area may appear to be active, producing a reddish-white or a white blemish. The priest examines the blemish and observes that the blemish itself has turned white. Also the burned area seems to be subdural and it is spreading. Based upon these observations, the priest will declare the man unclean, due to this serious skin disorder. |                    |  |

Here is how others have translated this verse:

**Ancient texts:**

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | Or flesh when he is in his skin, a burning of fire; and is a life of the burning, a blemish—white/red or white. And sees her the priest and behold, has turned hair white in the blemish. And her appearance is deep from the skin—a skin disorder she [is]—in the burning she breaks out. And pronounces him unclean the priest; a diseased area of a skin disorder she [is].   |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar:<br>The priest shall view it, and if he see it turned white, and the place thereof is lower than the other skin: he shall declare him unclean, because the evil of leprosy is broken out in the scar.  |
| Aramaic ESV of Peshitta     | Or when the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white,<br>then the priest shall examine it; and behold, if the hair in the bright spot has turned white, and its appearance is deeper than the skin; it is leprosy. It has broken out in the burning, and the priest shall pronounce him unclean. It is the plague of leprosy.   |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | Or if there be [any] flesh, in the skin whereof [there is] a hot burning, and the quick [flesh] that burneth have a white bright spot, somewhat reddish, or white;<br>Then the priest shall look upon it: and, behold, [if] the hair in the bright spot be turned white, and it [be in] sight deeper than the skin; it [is] a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it [is] the plague of leprosy.                                  |
| Updated Brenton (Greek)     | And if his flesh is in a state of fiery inflammation, and there should be in his skin the part which is healed of the inflammation, bright, clear, and white, suffused with red or very white;<br>then the priest shall look upon him, and behold, if the hair being white is changed to a bright color, and its appearance is lower than the skin, it is a leprosy; it has broken out in the inflammation, and the priest shall pronounce him unclean: it is a plague of leprosy. |

Significant differences:

**Limited Vocabulary Translations:**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | Or if there is a burn on the skin of the flesh, and if the diseased flesh in the burn becomes a bright place, red and white or white,<br>The priest is to see it: and if the hair on the bright place is turned white and it seems to go deeper than the skin, he is a leper: it has come out in the burn, and the priest will say that he is unclean: it is the leper's disease. |
| Easy English              | .   |
| Easy-to-Read Version—2001 | .   |
| Easy-to-Read Version—2008 | "Someone might get a burn on the skin. If the raw skin becomes a white spot or a white spot with red streaks in it, the priest must look at it. If that white spot seems to be deeper than the skin, and the hair at that spot has become white, it is leprosy  |



|                       |  |
|-----------------------|--|
|                       | that has broken out in the burn. The priest must announce that the person is unclean.  |
| God's Word™           | "If anyone has a burn on his skin and the raw flesh of the burn turns into a pink or bright white area, the priest will examine it. If the hair on the affected area has turned white and the affected area looks deeper than the rest of the skin, an infectious skin disease has developed in the burn. The priest must declare him unclean. It is an infectious skin disease. |
| Good News Bible (TEV) | In case any of you have been burned, if the raw flesh becomes white or reddish-white, the priest shall examine you. If the hairs in the spot have turned white and it appears deeper than the surrounding skin, it is a dreaded skin disease that has started in the burn, and the priest shall pronounce you unclean.   |
| The Message           | .  |
| Names of God Bible    | .  |
| NIRV                  | .  |
| New Simplified Bible  | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press paraphrase   | .   |
| Contemporary English V.    | If you have a burn that gets infected and turns red or reddish-white, a priest must examine it. Then if he discovers that the hair in the infected area has turned white and that the infection seems more than skin deep, he will say, "The burn has turned into leprosy, and you are unclean."  |
| The Living Bible           | .   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | .   |
| Unfolding Bible Simplified | When someone has a burn on his skin and a bright or white spot appears, and the flesh in that area is painful, the priest must examine the spot. If the hair in that spot has turned white and it seems to be deeper than just the surface of the skin, it is a contagious skin disease that has appeared where the burn was, and the priest must declare that the person is unfit to be with other people. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                             |   |
|-----------------------------|---|
| Berean Study Bible          | When there is a burn on someone's skin and the raw area of the burn becomes reddish-white or white, the priest must examine it. If the hair in the spot has turned white and the spot appears to be deeper than the skin, it is a disease that has broken out in the burn. The priest must pronounce him unclean; it is a diseased infection. |
| Conservapedia Translation   | .   |
| Revised Ferrar-Fenton Bible | .   |
| God's Truth (Tyndale)       | .   |
| HCSB                        | .   |
| International Standard V    | <i>Burn Scars</i>   |

“When a person has a burn scar in the skin that turns bright, white-reddish, or white, if the priest examines it and indeed the hair has turned white with a white spot appearing more extensive than skin deep, it’s an infectious skin disease with a burn scar that has spread. The priest is to declare him unclean. It’s an infectious skin disease.

H. C. Leupold  
Lexham English Bible  
NIV, ©2011  
Peter Pett’s translation  
Unfolding Bible Literal Text  
Urim-Thummim Version

When anyone's flesh has in the skin a fiery burn and the burning wound becomes a blistered spot, reddish-white or white, then the priest will examine it and if the hair in the blistered spot is turned white and its appearance is deeper than the skin then it is a leprosy broken out of the burning and the priest will pronounce him unclean because its the plague of leprosy.

Wikipedia Bible Project

Or flesh that will be burns in its skin. And the exposed flesh of the burn was a white reddish rash, or white. And the priest saw it, and here the hair has turned white in the rash, and it appears depressed into the skin, it is leprosy. It has bloomed in the burn. And the priest made him defiled, it is the affliction of leprosy.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
The Heritage Bible .  
New American Bible (2002) .  
New American Bible (2011) .  
New English Bible—1970 .  
New Jerusalem Bible .  
New RSV .  
Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
exeGesés companion Bible .  
Hebraic Roots Bible .  
Hebrew Transliteration S. .  
The Israel Bible .  
Israeli Authorized Version .  
Kaplan Translation .  
*The Scriptures* 1998 .  
The Scriptures—2009 .

“Or when the body receives a burn on its skin by fire, and the raw flesh of the burn shall become a bright spot, reddish-white or white, then the priest shall look at it and see, if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. And the priest shall pronounce him unclean, it is a leprous infection.

Tree of Life Version

“Or suppose the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white. Then the kohen is to examine it, and behold, if the hair in the bright spot has turned white and its appearance is deeper than the skin, it is tza’arat. It has broken out in the burning, and the kohen is to pronounce him unclean—it is the plague of tza’arat.

### Weird English, ©ld English, Anachronistic English Translations:

|   |   |
|---|---|
| Alpha & Omega Bible                           | AND IF THE FLESH BE IN HIS SKIN IN A STATE OF FIERY INFLAMMATION, AND THERE SHOULD BE IN HIS SKIN THE PART WHICH IS HEALED OF THE INFLAMMATION, BRIGHT, CLEAR, AND WHITE, SUFFUSED WITH RED OR VERY WHITE; THEN THE PRIEST SHALL LOOK UPON HIM, AND, BEHOLD, IF THE HAIR BEING WHITE IS CHANGED TO A BRIGHT COLOUR, AND ITS APPEARANCE IS LOWER THAN THE SKIN, IT IS A LEPROSY; IT HAS BROKEN OUT IN THE INFLAMMATION, AND THE PRIEST SHALL PRONOUNCE HIM UNCLEAN: IT IS A PLAGUE OF LEPROSY. |
| Awful Scroll Bible                            | Is there in the flesh of his skin an inflamed burnt spot, and raw flesh is in the burning spot, and is white, the bright spot, even reddish or white.<br>The priest is to have looked at it, and the hair on the bright spot is to have turned white, and it appears deeper than the skin, it is leprosy, it is to have developed from the burning spot. The priest is to have pronounced him unclean, the wound is leprosy.  |
| Concordant Literal Version                    | Or in case the flesh comes to have a fiery scorch in its skin, and the living scorch becomes a reddish white or white blotch, then the priest will examine it, and behold, if the hair in the blotch has turned white and its appearance is deeper than the skin, it is a leprous disease. In the scorch has it budded. The priest will pronounce him unclean; it is the contagion of leprous disease.  |
| Darby Translation<br>exeGesés companion Bible | .<br>Or when flesh has a fiery burning in the skin<br>and the burning invigoration<br>has a white bright spot - reddish or white;<br>then the priest sees: and behold,<br>if the hair in the bright spot turned white<br>and in visage is deeper than the skin;<br>it is a leprosy blossoming from the burning:<br>and the priest pronounces him foul:<br>- a plague of leprosy.  |
| Orthodox Jewish Bible                         | Or if there be any basar, in the skin whereof there is a hot burning, and the raw basar that burneth have a white bright spot, somewhat reddish, or white,<br>Then the kohen shall examine it; and, hinei, if the hair in the bright spot be turned white, and it be in appearance deeper than the skin, it is a tzara'at broken out of the burning; therefore the kohen shall pronounce him tamei; it is the nega tzara'at.  |
| Rotherham's <i>Emphasized B.</i>              | Or ≤when   any one's flesh   hath in the skin thereof, a fiery burning,—and the burning wound becometh a bright spot, reddish white, or white≥ then shall the priest view it—and lo! <if the hair is turned white in the bright spot, and the appearance thereof is deeper than the skin> <leprosy> it is', broken out  in the burning ,—so the priest shall pronounce him unclean, <the plague-spot of leprosy> it is'.  |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | "Or when a body has [Literally "it becomes"] a burn-spot from [Literally "of"] fire on its skin and the raw flesh [Literally "living"] of the burn-spot is pinkish [Literally "white red"] or white, then [Or "and"] the priest shall examine it, and if [Literally "look" or "behold"] the hair turns white in the spot and its appearance is deeper than the skin, it is an infectious skin disease—it has broken out in the burn-spot; so [Or "and"] the priest shall declare him unclean—it is an infectious skin disease. |
| The Pulpit Commentary      | .  |
| Syngein/Thieme             | .  |
| The Voice                  | .  |

**Bible Translations with Many Footnotes:**

College Press Bible Study .  
 The Complete Tanach .  
 The Geneva Bible .  
 Kaplan Translation .  
 NET Bible® .  
 New American Bible (2011) .  
 Rotherham's *Emphasized B.* .

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| A Faithful Version          | Or if there is flesh in which the skin has a hot burning, and the raw <i>flesh</i> of the burning becomes a white bright spot, reddish or white, Then the priest shall look on it. And behold, the hair in the bright spot has turned white, and <i>it is</i> in sight deeper than the skin, it <i>is</i> leprosy broken out of the burning. Therefore the priest shall pronounce him unclean. It <i>is</i> the plague of leprosy. |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | And if the flesh hath been a burn of lire, and the burn when healed become remarkably splendent, whitish, reddish, or very white, the priest shall view it: and if the white hair hath changed to a shining whiteness, and the appearance is deeper than the skin, it is a leprosy. It hath broken out in the burn. So the priest shall pronounce him unclean. It is a touch of the leprosy.                                       |
| Context Group Version       | Or when the flesh has in the skin a burning by fire, and the quick [flesh] of the burning becomes a bright spot, reddish-white, or white; then the priest shall look at it; and see if the hair in the bright spot has turned white, and the appearance is deeper than the skin; it is leprosy, it has broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy.                         |
| English Standard Version    | .  |
| Green's Literal Translation | .  |
| Holy Bible Improved Edition | . live flesh, leprosy spot   |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | .  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | Or the flesh that exists in his skin is a singe scar of fire, and the reviving of the singe scar exists as a bright spot, white reddish or white, then the administrator will see her, and look, the hair turned white in the bright spot, and her appearance is sunken from the skin, she is an infection, in the singe scar she will burst out, and the administrator will declare him dirty, she is a plague of infection,...   |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | Or if the skin of the flesh is burned by fire, and the raw flesh of the burn develops a bright spot, reddish-white or white, then the priest shall examine it; and behold, if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. Therefore the priest shall pronounce him unclean. It is a leprous sore.   |
| Webster's Bible Translation | .  |

World English Bible  
 Young's Literal Translation  
 Young's Updated LT

“Or when flesh has in its skin a fiery burning, and the quickening of the burning, the bright white spot, has been very red or white, and the priest has seen it, and lo, the hair has turned white in the bright spot, and its appearance is deeper than the skin; leprosy it is, in the burning it has broken out, and the priest has pronounced him unclean; it is a plague of leprosy.

**The gist of this passage:**  
 24-25

| Leviticus 13:24a                                     |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| 'ôw (וּ) [pronounced oh]                             | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>       | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]                | <i>flesh, skin, epidermis; [soft portions of the] body; skin; animal meat</i>                            | masculine singular noun   | Strong's #1320<br>BDB #142 |
| kîy (כִּי) [pronounced kee]                          | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition                        | Strong's #3588<br>BDB #471 |
| hâyâh (הָיָה) [pronounced haw-YAW]                   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                               | 3 <sup>rd</sup> person masculine singular, Qal imperfect                | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]     | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>      | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                      | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the 3 <sup>rd</sup> person singular suffix | Strong's #5785<br>BDB #736 |
| mik <sup>e</sup> vâh (מִקְוָה) [pronounced mihk-VAW] | <i>a burning, an inflammation, a burn spot, scar of a burn</i>   | feminine singular construct   | Strong's #4348<br>BDB #465 |
| 'esh (אֵשׁ) [pronounced aysh]                        | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i> | feminine singular noun  | Strong's #784<br>BDB #77   |

**Translation:** Or [consider] the flesh when a man's skin is [exposed] to burning by fire;...

Vv. 24–28 deal with the aftermath of a person being burned. V. 24a is the setup, where a man has been burned. Everything else in this passage is based upon this.

| Leviticus 13:24b  |   |                        |                           |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 13:24b  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                      | BDB & Strong #'s           |
| hâyâh (הָיָה) [pronounced haw-YAW]                          | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                         | 3 <sup>rd</sup> person feminine singular, Qal perfect | Strong's #1961<br>BDB #224 |
| mîch <sup>e</sup> yâh (מִיחַיָּה) [pronounced meet-kh'YAWH] | <i>life, living, sustenance, life-sustenance, survival</i>   | feminine singular construct                           | Strong's #4241<br>BDB #313 |
| mik <sup>e</sup> vâh (מִיכַה) [pronounced mihk-VAW]         | <i>a burning, an inflammation, a burn spot, scar of a burn</i>                                     | feminine singular noun with the definite article      | Strong's #4348<br>BDB #465 |
| bahereth (תִּבְרֵת) [pronounced bah-HEH-reth]               | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>                          | feminine singular noun                                | Strong's #934<br>BDB #97   |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN]           | <i>white; pale; pale color</i>   | masculine singular adjective                          | Strong's #3836<br>BDB #526 |
| 'ădamdâm (אֶדְמַדָּם) [pronounced ad-am-DAWM]               | <i>red, (being) reddish</i>  | masculine singular adjective                          | Strong's #125<br>BDB #10   |
| 'ôw (וְ) [pronounced oh]                                    | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | disjunctive conjunction                               | Strong's #176<br>BDB #14   |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN]           | <i>white; pale; pale color</i>   | masculine singular adjective                          | Strong's #3836<br>BDB #526 |

**Translation:** ...and the burning is active—[perhaps] a reddish-white or white blemish.

These verses which are two halves of the same sentence ought to have been kept together. There are a couple of words that I was going to translate without mention, but they have caused me some initial confusion. The first is the Hebrew word mîch<sup>e</sup>yâh (מִיחַיָּה) [pronounced meet-kh'YAWH] and, although it is found only eight times in the Old Testament (Gen. 45:5 Leviticus 13:10, 24 Judges 6:4 17:10 2Chron. 14:13 Ezra 9:8–9), it seems to have almost half as many meanings (according to BDB). One of the best rules I have come up with (which may not be original with me) is that God the Holy Spirit often has given us clues as to the meaning of a word, if not a reasonable definition, the first time it occurs in Scripture. In Gen. 45:5, a purpose of Joseph's being taken into slavery is described by this one word mîch<sup>e</sup>yâh (however, it is not the only reason; more are given in Gen. 45:7–8). What happened, is that some translators allowed Gen. 45:7–8 and God's clearly stated purpose in these verses, *to preserve the lives of the Israelites*, to cloud the translating of v. 5. Mîch<sup>e</sup>yâh means simply *life, living, sustenance, life-sustenance, survival*, and in most instances, the words *sustenance, life-sustenance*, are good translations. Strong's #4241 BDB #313.

Time has passed since the person has been burned, and the skin is not healing right.

Nearly every translation uses the term *bright spot* to describe the area which is being examined. I have used the word (s) *(unusual) blemish* instead.

Where the person was burned, the scarring or blemish continues to appear active—that is, it has changed, but not in a way where it appears that the burned skin is beginning to heal.



To me, *reddish-white* or *white* sounds normal for scarring after a burn; so I think the key here is, the epidermal changes appear to be ongoing, when they should have healed.

Leviticus 13:24 Or [consider] the flesh when a man's skin is [exposed] to burning by fire; and the burning is active—[perhaps] a reddish-white or white blemish.

Joseph would preserve the lives of the Israelites (v. 7), but a related concept is in view in this verse, and that is life-sustenance. Joseph would develop great storehouses of grain for life-sustenance. See **Genesis 41** ([HTML](#)) ([PDF](#)) ([WPD](#)). In Leviticus, we have a more difficult time with this word; however, in some diseases, flesh dies and peels off or falls off and in some instances, the flesh remains *viable*; it is the latter case here. It is in the construct in the Hebrew; I have fudged somewhat and translated it as an adjective. It is attached to a Hebrew words used twice in this verse, translated *burn* and *burned-area*. Some scars from burns are dead tissue and some are not. Here we have viable tissue which is not the same color as the skin surrounding it. The skin diseases covered in this verse and the next few are skin disorders which might develop due to a severe epidermal burn. Some will become cured by themselves and others might become infected.

| Leviticus 13:25a  |   |  |  |
|---|---|--|--|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]  | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect                             | Strong's #7200<br>BDB #906                     |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | <i>her, it; untranslated generally; occasionally to her, toward her</i>   | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84                       |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]  | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                  | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]  | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle                         | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |   |  |  |
| hâphak <sup>e</sup> (פָּהַק) [pronounced <i>haw-FAHK<sup>e</sup></i> ]  | <i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>  | 3 <sup>rd</sup> person masculine singular, Niphal perfect                          | Strong's #2015<br>BDB #245                     |
| sê'âr (שֵׂאֵר) [pronounced <i>say-ĠAWR</i> ]  | <i>hair, hairs; hair brisling up</i>  | masculine singular noun  | Strong's #8181<br>BDB #972                     |

| Leviticus 13:25a                                  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology                                 | BDB & Strong #'s           |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN] | <i>white; pale; pale color</i>  | masculine singular adjective                     | Strong's #3836<br>BDB #526 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                       | No Strong's #<br>BDB #88   |
| bahereth (תִּהְיֶה) [pronounced bah-HEH-reth]     | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>                           | feminine singular noun with the definite article | Strong's #934<br>BDB #97   |

**Translation:** The priest examines it and see that the hair of the blemish has turned white.

One of the factors the priest is to examine is the hair on the blemish, and it is clear that the hair has become whitened.

| Leviticus 13:25b  |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                       | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]              | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i> | masculine singular noun with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #4758<br>BDB #909 |
| ‘âmôq (אֲמֹק) [pronounced gâw-MOHK]                             | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i>                        | masculine singular adjective  | Strong's #6013<br>BDB #771 |
| min (מִן) [pronounced min]                                      | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>           | preposition of separation   | Strong's #4480<br>BDB #577 |
| gôwr (גֹּוֹר) [pronounced gohr]                                 | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article                                   | Strong's #5785<br>BDB #736 |

**Translation:** Also, the appearance of the blemish [lit., her] is deeper than the skin—...

Also, the blemish or scarred area appears to be subdural as well as epidermal (below the surface of the skin as well as on the surface of the skin).

| Leviticus 13:25c                                  |   |                        |                            |
|---|---|------------------------|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s           |
| tsâra'ath (תַּעֲרָאֶת) [pronounced tsaw-RAH-ahth] | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i> | feminine singular noun | Strong's #6883<br>BDB #863 |

| Leviticus 13:25c                                       |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                                   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| hîy' (הִיא) [pronounced <i>hee</i> ]                   | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>                              | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | No Strong's #<br>BDB #88   |
| mikvâh (מִקְוָה) [pronounced <i>mihk-VAW</i> ]         | <i>a burning, an inflammation, a burn spot, scar of a burn</i>                                      | feminine singular noun with the definite article  | Strong's #4348<br>BDB #465 |
| pârach (פָּרַח) [pronounced <i>paw-rahkh</i> ]         | <i>to bud, to sprout, to bloom, to shoot; to break out [of leprosy]; to fly</i>                     | 3 <sup>rd</sup> person feminine singular, Qal perfect   | Strong's #6524<br>BDB #827 |

**Translation:** ...[so] it [is] a skin disorder [if the area] of burning has spread.

Furthermore, the skin disorder appears to be spreading, not going down.

When I was quite young, I stepped into a hole filled with hot coals (this was an small area which has just be burned and I was walking, along with my cousin, where I should not have been). I was rushed to a hospital and my foot had 2<sup>nd</sup> and 3<sup>rd</sup> degree burns all over it. At some point, all the blisters filled with pus were lanced. Then, over a period of time, my foot healed. The paint lessened, the blisters did not return, and the discoloration and scarring became less each day. Today, 60 years later, I could make a guess as to which foot it was, but I cannot look at my feet and see anything different. So, I experienced a natural healing process.

This section of the Scriptures do not instruct a person as to how to deal with a burning which has occurred; there is no step 1, 2 and 3 to follow. The Scriptures in this chapter assume that a burn has taken place, it has been treated (by whatever methods people used in that era), but it is not healing, it is beginning to spread.

| Leviticus 13:25d   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]                               | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect                                 | Strong's #2930<br>BDB #379 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                     | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>                           | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84   |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                             | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                       | Strong's #3548<br>BDB #463 |

## Leviticus 13:25d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| nega' (נֶגַע) [pronounced NEH-gahg']  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct  | Strong's #5061<br>BDB #619 |
| tsâra'ath (תַּעֲרָאֵת) [pronounced tsaw-RAH-ahth]   | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun  | Strong's #6883<br>BDB #863 |
| Literally, these two words mean, <i>a diseased area of leprosy or a leprous area on the skin</i> . I will translate this, <i>a serious skin disorder or a diseased skin infection</i> . |  |   |                            |
| hîy' (הִיא) [pronounced hee]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>   | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** The priest will pronounce the man [lit., *him*] unclean; it [is] a serious skin disorder.

Based upon what we have studied, the priest who has examined the man will pronounce him unclean; and his wound has become a serious skin disorder.

Leviticus 13:25 The priest examines it and see that the hair of the blemish has turned white. Also, the appearance of the blemish [lit., *her*] is deeper than the skin—[so] it [is] a skin disorder [if the area] of burning has spread. The priest will pronounce the man [lit., *him*] unclean; it [is] a serious skin disorder.

We do not necessarily have a *burn* in these past two verses, but a skin disorder which resembles a burn.

Leviticus 13:24–25 Consider the skin area where a man's flesh has been burned by fire. The burned area may appear to be active, producing a reddish-white or a white blemish. The priest examines the blemish and observes that the blemish itself has turned white. Also the burned area seems to be subdural and it is spreading. Based upon these observations, the priest will declare the man unclean, due to this serious skin disorder.

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I possibly should have kept vv. 26–28 together. In v. 26, the patient is put into isolation for 7 days. In v. 27, he is reexamined and declared unclean; in v. 28 he is reexamined and, according to a different set of observations, he is declared clean.

And if has seen him the priest and behold, nothing in her in the blemish hair white; and lower not from the skin; and she [is] faint. And delivers him over the priest seven days. And has seen the priest in the day seven if spreading she is spreading in the skin. And declares unclean the priest him. A diseased area of a skin disorder she [is].

Leviticus  
13:26–27

If the priest has seen a man [lit., *him*] and has observed that in the damaged tissue [lit., *her*] [there is] nothing [to be concerned about]; the hair in the blemish [is] white, [the blemish] is not lower than the skin, and it [is] faint. Then the priest will deliver the man [lit., *him*] [into isolation for] seven days. The priest will examine [the damaged tissue] on day seven and if it is definitely spreading, the priest declares [that] the man [lit., *him*] is unclean. It [is] a serious skin disorder.

The priest may examine a man who was burned, but he sees nothing unusual in the damaged tissue. There is white hair growing out of the tissue but there does not appear to be any subdural damage and the tissue is only slightly discolored. The priest will put the man into isolation and reexamine the damaged tissue at the end of seven days. If the damaged tissue is definitely spreading, then the priest will declare the man unclean. He has a serious skin disorder.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if has seen him the priest and behold, nothing in her in the blemish hair white; and lower not from the skin; and she [is] faint. And delivers him over the priest seven days. And has seen the priest in the day seven if spreading she is spreading in the skin. And declares unclean the priest him. A diseased area of a skin disorder she [is].

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the appearance of the leprosy be somewhat obscure: he shall shut him up seven days,

And on the seventh day he shall view him. If the leprosy be grown farther in the skin, he shall declare him unclean.

Aramaic ESV of Peshitta

But if the priest examines it, and behold, there is no white hair in the bright spot, and it is not lower than the skin, but is faded; then the priest shall isolate him seven days.

The priest shall examine him on the seventh day. If it has spread in the skin, then the priest shall pronounce him unclean. It is the plague of leprosy.

V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

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

And the priest shall look upon him the seventh day: [and] if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it [is] the plague of leprosy.

Updated Brenton (Greek) But if the priest should look, and behold, there is not in the bright spot any white hair, and it should not be lower than the skin, and it should be dark, then the priest shall separate him seven days.  
And the priest shall look upon him on the seventh day; and if the spot has spread much in the skin, then the priest shall pronounce him unclean: it is a plague of leprosy, it has broken out in the ulcer.

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | But if, after looking at it, the priest sees that there is no white hair on the bright place, and it is not deeper than the skin, and is not very bright, then let the priest keep him shut up for seven days:<br>And the priest is to see him again on the seventh day; if it is increased in the skin, then the priest will say that he is unclean: it is the leper's disease. |
| Easy English              | .  |
| Easy-to-Read Version—2001 | .  |
| Easy-to-Read Version—2008 | But if the priest looks at the spot, and there is no white hair in the bright spot, and the spot is not deeper than the skin but is faded, the priest must separate the person for seven days. On the seventh day, the priest must look at the person again. If the spot has spread on the skin, the priest must announce that the person is unclean. It is leprosy..            |
| God's Word™               | But if the priest examines it and the hair in it is not white and the affected area is not deeper than the rest of the skin but has faded, the priest must put him in isolation for seven days. On the seventh day the priest will examine him again. If the area has spread, the priest must declare him unclean. It is an infectious skin disease.                             |
| Good News Bible (TEV)     | But if the hairs in it have not turned white and it is not deeper than the surrounding skin, but is light in color, the priest shall isolate you for seven days. The priest shall examine you again on the seventh day, and if it is spreading, it is a dreaded skin disease, and the priest shall pronounce you unclean.  |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | But if the priest finds that the hair in the infected area hasn't turned white and that the sore is only skin deep and it is healing, he will have you stay away from everyone else for seven days. On the seventh day the priest will examine you again, and if the infection is spreading, he will say, "This is leprosy--you are unclean."  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | But if the priest examines it and sees that there is no white hair in that spot and it is only on the surface of the skin, and that the spot has faded, the priest must keep the person away from other people for seven days. After seven days, the priest will examine him again. If the sore is spreading, it is a contagious skin disease, and the priest will declare that the person is unfit to be with other people. |



**Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |  |
|------------------------------|--|
| Berean Study Bible           | But if the priest examines it and there is no white hair in the spot, and it is not beneath the skin but has faded, the priest shall isolate him for seven days. On the seventh day the priest is to reexamine him, and if it has spread further on the skin, the priest must pronounce him unclean; it is a diseased infection.   |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | "But if the priest examines it and discovers that there's no bright area or white hair, or if he discovers that [The Heb. lacks if he discovers that] it's not more extensive than skin deep, and it's dull, then the priest is to isolate [I.e. in medical confinement] him for seven days. When the priest examines it on the seventh day and finds that it has indeed spread on the skin, then the priest is to declare him unclean. It's an infectious skin disease. |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | But if the priest examines it and finds that there is no white hair in the spot, and it is not under the skin but has faded, then the priest must isolate him for seven days. Then the priest must examine him on the seventh day. If it has spread widely in the skin, then the priest must pronounce him unclean. It is an infectious disease.   |
| Urim-Thummim Version         | But if the priest examines it and there is no white hair in the blister and its no lower than the other skin, but is colorless, then the priest will quarantine him for 7 days. Then the priest will look on him the 7th day and if it has developed and spread in the skin, then the priest will pronounce him unclean because that is a plague of leprosy.   |
| Wikipedia Bible Project      | And if the priest will see that here there is no white hair in the rash, and it is not depressed into the skin, and it is faint, and the priest enclosed him seven days. And the priest saw him on the seventh day. If spread it did spread in the skin, and the priest made him defiled. It is the affliction of leprosy.   |

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Hebrew Transliteration S.  | .   |
| The Israel Bible           | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | “But if the priest looks at it and sees there are no white hairs in the bright spot, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days.<br>“And the priest shall look at him on the seventh day. If it spreads further over the skin, then the priest shall pronounce him unclean, it is a leprous infection. |
| Tree of Life Version       | But if the kohen examines it and sees there is no white hair in the bright spot, and it is not lower than the skin but is faded, then the kohen is to isolate him seven days. The kohen is to examine him on the seventh day. If it has spread in the skin, then the kohen is to pronounce him unclean. It is the plague of tza’arat.                       |

### Weird English, Old English, Anachronistic English Translations:

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | BUT IF THE PRIEST SHOULD LOOK, AND, BEHOLD, THERE IS NOT IN THE BRIGHT SPOT ANY WHITE HAIR, AND IT SHOULD NOT BE LOWER THAN THE SKIN, AND IT SHOULD BE DARK, THEN THE PRIEST SHALL SEPARATE HIM SEVEN DAYS.<br>AND THE PRIEST SHALL LOOK UPON HIM ON THE SEVENTH DAY; AND IF THE SPOT BE MUCH SPREAD IN THE SKIN, THEN THE PRIEST SHALL PRONOUNCE HIM UNCLEAN: IT IS A PLAGUE OF LEPROSY, IT HAS BROKEN OUT IN THE ULCER. |
| Awful Scroll Bible         | The priest was to look at it - is there white hair in the bright spot? - is it lower than the skin? - It is grown dim. The priest is to have shut him up seven days.<br>The priest is to have looked at him on the seventh day, even was it to spread a spreading in the skin, the priest is to have pronounced him unclean, the wound is leprosy.  |
| Concordant Literal Version | Yet if the priest examines it and behold, there is no white hair in the blotch and it is not lower than the skin and it is inconspicuous then the priest will enclose him seven days.<br>Then the priest will examine him on the seventh day. If it should have diffused, yea diffused in the skin, then the priest will pronounce him unclean. It is the contagion of leprous disease.                                   |
| Darby Translation          | .   |
| exeGesés companion Bible   | And if the priest sees, and behold,<br>no white hair in the bright spot<br>and it is no lower than the skin, but faded;<br>the priest shuts him up seven days:<br>and the priest sees him the seventh day:<br>and if in spreading, it spread in the skin,<br>then the priest pronounces him foul:<br>- the plague of leprosy.   |
| Orthodox Jewish Bible      | But if the kohen examine it, and, hinei, there be no white hair in the bright spot, and it be no deeper than the other skin, but be dim, then the kohen shall quarantine him shivat yamim;<br>And the kohen shall examine him on the yom hashevi'i; and if it be spread much abroad in the skin, then the kohen shall pronounce him tamei; it is the nega tzara'at.   |

Rotherham's *Emphasized B.* But ≤if the priest shall view it\ and lo! there is not\ in the bright spot\ white hair, and it is not' ||deeper|| than the skin\ but ||itself|| is faint≥ then shall the priest shut him up seven days; and the priest shall view him on the seventh day,—<if it ||hath plainly spread|| in the skin> then shall the priest pronounce him unclean, <the plague-spot of leprosy> it is'.

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | .   |
| Kretzmann's Commentary     | .   |
| Lexham English Bible       | But [Or "And"] if the priest examines it and if [Literally "look" or "behold"] there is not white hair in the spot and it is not deeper than the skin and it is faded, then [Or "and"] the priest shall confine him for seven days. And the priest shall examine him on the seventh day; if it has spread further on the skin, then [Or "and"] the priest shall declare him unclean—it is an infectious skin disease. |
| The Pulpit Commentary      |   |
| Syndein/Thieme             | .   |
| The Voice                  | .   |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | . |
| The Complete Tanach              | . |
| The Geneva Bible                 | . |
| Kaplan Translation               | . |
| NET Bible®                       | . |
| New American Bible (2011)        | . |
| Rotherham's <i>Emphasized B.</i> | . |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| A Faithful Version          | But if the priest looks on it, and behold, there <i>is</i> no white hair in the bright spot, and it <i>is</i> no lower than the <i>other</i> skin, but <i>is</i> somewhat dark, then the priest shall shut him up seven days. And the priest shall look on him the seventh day. If it spreads farther in the skin, then the priest shall pronounce him unclean. It <i>is</i> the plague of leprosy. |
| Bond Slave Version          | .   |
| C. Thompson (updated) OT    | .   |
| Charles Thompson OT         | But if the priest see that there is no white hair in the bright spot, and that it is not deeper than the skin, but is of a brownish colour, the priest shall set him apart seven days; and on the seventh day the priest shall view him; and if it hath actually spread on the skin, the priest shall pronounce him unclean. It is a touch of the leprosy.  |
| Context Group Version       | But if the priest looks at it, and sees there is no white hair in the bright spot, and it is no lower than the skin, but is dim; then the priest shall shut him up seven days: and the priest shall look at him the seventh day: if it spreads abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.  |
| English Standard Version    | .   |
| Green's Literal Translation | But if the priest looks on it, and, behold, there is no white hair in the bright spot, and it is no lower than the other skin, but is somewhat faded, then the priest shall shut him up seven days. And the priest shall look at him the seventh day. And if it is spread abroad very much in the skin, the priest shall pronounce him unclean. It is the plague of leprosy.                        |

Holy Bible Improved Edition . really spread

Literal Standard Version .

Modern English Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...then the administrator will see her, and look, the hair turned white in the bright spot, and her appearance is sunken from the skin, she is an infection, in the singe scar she will burst out, and the administrator will declare him dirty, she is a plague of infection, and if the administrator will see her, and look, it is without a white hair in the bright spot, and she is not low from the skin, and she is dim, then the administrator will cause him to shut seven days,...

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

Young's Literal Translation .

Young's Updated LT

"And if the priest see it, and lo, there is no white hair on the bright spot, and it is not lower than the skin, and it is become weak, then the priest has shut him up seven days; and the priest has seen him on the seventh day, if it spread greatly in the skin, then the priest has pronounced him unclean; a plague of leprosy it is.

### The gist of this passage:

26-27

| Leviticus 13:26a   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʾîm (אִם) [pronounced eem]                                     | if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle  | Strong's #518<br>BDB #49   |
| râ'âh (רָאָה) [pronounced raw-AWH]                             | to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know                | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                           | priest; principal officer or chief ruler   | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251  |

## Leviticus 13:26a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                               |
|---|---|---|--|
| hinnêh (הִנֵּה)<br>[pronounced hin-NAY]   | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>       | interjection, exclamatory particle, demonstrative particle                          | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |   |   |  |
| 'êyn (אֵין) [pronounced ān]   | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation                                       | Strong's #369<br>BDB #34                       |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix | No Strong's #<br>BDB #88                       |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity  | No Strong's #<br>BDB #88                       |
| bahereth (תִּהְרֵב)<br>[pronounced bah-HEH-reth]  | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>   | feminine singular noun with the definite article                                    | Strong's #934<br>BDB #97                       |
| sê'âr (שֵׂעָר) [pronounced say-ĠAWR]  | <i>hair, hairs; hair brisling up</i>  | masculine singular noun   | Strong's #8181<br>BDB #972                     |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN]   | <i>white; pale; pale color</i>  | masculine singular adjective  | Strong's #3836<br>BDB #526                     |

This is mostly v. 21a (except for, *in the blemish*) .

**Translation:** If the priest has seen a man [lit., *him*] and has observed that in the damaged tissue [lit., *her*] [there is] nothing [to be concerned about]; the hair in the blemish [is] white,...

The general heading here is the man who is burned. At a time when his skin should be healing, it is not healing as he expects it to. Therefore, he goes to the priest.

The priest examines the damaged tissue and makes several observations. First of all, nothing stands out to the priest as a serious problem. The hair growing from the diseased area is white.

## Leviticus 13:26b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Leviticus 13:26b

| Hebrew/Pronunciation                     | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
|--|---|--|-----------------------------|
| shâphâl (שָׁפַל) [pronounced shaw-PHAWL] | <i>low (in height), lower; humiliated, lowly, debased, modest</i>   | masculine singular adjective   | Strong's #8217<br>BDB #1050 |
| 'êyn (אֵין) [pronounced ān]              | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #369<br>BDB #34    |
| min (מִן) [pronounced min]               | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation  | Strong's #4480<br>BDB #577  |
| gôwr (גֹּוֹר) [pronounced gohr]          | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article  | Strong's #5785<br>BDB #736  |

This is v. 21b.

**Translation:** ...[the blemish] is not lower than the skin,...

The blemish does not appear to have any subdural issues, from what the priest can see.

## Leviticus 13:26c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| hîy' (הִיא) [pronounced hee]                                    | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |
| kêhâh (כְּהָה) [pronounced kay-HAWH]                            | <i>faint, obscure, (somewhat) darkened, dimmed; lightened</i>          | feminine singular adjective  | Strong's #3544<br>BDB #462 |

This is v. 21c.

**Translation:** ...and it [is] faint.

The color of the damaged area is different from the skin, but not out of the ordinary.

## Leviticus 13:26d

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|---|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |



## Leviticus 13:26d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                  |
|---|--|---|-----------------------------------|
| çâgar (סָגַר) [pronounced saw-GAHR]                                     | <i>to deliver over, to deliver over for imprisonment, to deliver up</i> (when followed by 'el) | 3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5462<br>BDB #688        |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                                    | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shib <sup>ec</sup> vê-ÇAW] | <i>seven</i>   | numeral feminine construct  | Strong's #7651<br>BDB #987 & #988 |
| yâmîym (יָמִים) [pronounced yaw-MEEM]                                   | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>             | masculine plural noun   | Strong's #3117<br>BDB #398        |

This is v. 21d.

**Translation:** Then the priest will deliver the man [lit., him] [into isolation for] seven days.

The priest will put this man into isolation for 7 days.

Leviticus 13:26 If the priest has seen a man [lit., him] and has observed that in the damaged tissue [lit., her] [there is] nothing [to be concerned about]; the hair in the blemish [is] white, [the blemish] is not lower than the skin, and it [is] faint. Then the priest will deliver the man [lit., him] [into isolation for] seven days.

Here the area which appears burned looks as though it is in a stage of healing.

## Leviticus 13:27a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                               | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                             | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article      | Strong's #3548<br>BDB #463 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]               | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                                    | a preposition of proximity                             | No Strong's #<br>BDB #88   |
| yôwm (יוֹם) [pronounced yohm]                                    | <i>day; time; today or this day (with a definite article); possibly immediately</i>  | masculine singular noun with the definite article      | Strong's #3117<br>BDB #398 |

## Leviticus 13:27a

| Hebrew/Pronunciation  | Common English Meanings | Notes/Morphology                                | BDB & Strong #'s                  |
|---|-------------------------|---|-----------------------------------|
| shib <sup>ec</sup> âh (שִׁבְעָה)<br>[pronounced shi <sup>b</sup> v <sup>e</sup> -GAW] | seven                   | numeral feminine noun with the definite article | Strong's #7651<br>BDB #987 & #988 |

**Translation:** The priest will examine [the damaged tissue] on day seven...

After seven days, the priest reexamines the man.

## Leviticus 13:27b

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| îm (אִם) [pronounced eem]                        | if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle                      | Strong's #518<br>BDB #49   |
| pâsâh (פָּשָׂה)<br>[pronounced paw-SAW]          | to spread (out), increased in size   | Qal infinitive absolute                                 | Strong's #6581<br>BDB #832 |
| pâsâh (פָּשָׂה)<br>[pronounced paw-SAW]          | to spread (out), increased in size   | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6581<br>BDB #832 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within   | a preposition of proximity                              | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                  | skin, skins, hide; poetically used of the body, life   | masculine singular noun with the definite article       | Strong's #5785<br>BDB #736 |

Mostly v. 22a.

**Translation:** ...and if it is definitely spreading,...

The primary observation the priest will make is that the skin problems is spreading. Given time after a burn, the skin problem tends to be lessened. It should not increase in size.

## Leviticus 13:27c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| ţâmê' (טָמֵא) [pronounced taw-MAY]                                 | to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name) | 3 <sup>rd</sup> person masculine singular, Piel perfect | Strong's #2930<br>BDB #379 |

## Leviticus 13:27c

| Hebrew/Pronunciation                 | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--------------------------------------|--|---|----------------------------|
| kôhên (כֹּהֵן) [pronounced koh-HANE] | priest; principal officer or chief ruler   | masculine singular noun with the definite article                                       | Strong's #3548<br>BDB #463 |
| 'êth (אֵת) [pronounced ayth]         | him, it; he; untranslated mark of a direct object; occasionally to him, toward him | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84   |

**Translation:** ...the priest declares [that] the man [lit., him] is unclean.

As a result of this exam, the priest declares the man unclean. This suggests that the skin disorder is potentially contagious.

## Leviticus 13:27d

| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology             | BDB & Strong #'s           |
|---|---|------------------------------|----------------------------|
| nega' (נֶגַע) [pronounced NEH-gahg]               | diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person | masculine singular construct | Strong's #5061<br>BDB #619 |
| tsâra'ath (תַּעֲרָאֵת) [pronounced tsaw-RAH-ahth] | a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders  | feminine singular noun       | Strong's #6883<br>BDB #863 |

Literally, these two words mean, a diseased area of leprosy or a leprous area on the skin. I will translate this, a serious skin disorder or a diseased skin infection.

|                              |   |   |                            |
|------------------------------|---|---|----------------------------|
| hîy' (הִיא) [pronounced hee] | she, it; also used as a demonstrative pronoun: that, this (one) | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb is, is implied | Strong's #1931<br>BDB #214 |
|------------------------------|---|---|----------------------------|

This is v. 25c.

**Translation:** It [is] a serious skin disorder.

Based upon the noticeable spread of the damaged tissue, it is recognized by the priest as a serious skin disorder.

Leviticus 13:27 The priest will examine [the damaged tissue] on day seven and if it is definitely spreading, the priest declares [that] the man [lit., him] is unclean. It [is] a serious skin disorder.

Although it appeared to heal, here the diseased area has begun to spread.

Leviticus 13:26–27 The priest may examine a man who was burned, but he sees nothing unusual in the damaged tissue. There is white hair growing out of the tissue but there does not appear to be any subdural damage and the tissue is only slightly discolored. The priest will put the man into isolation and reexamine the damaged tissue

at the end of seven days. If the damaged tissue is definitely spreading, then the priest will declare the man unclean. He has a serious skin disorder.

And if below her takes a stand a blemish; she does not spread out in the skin; and she is faint. A swelling of the burn she [is]. And pronounces him clean the priest, for an inflammation of the burning she [is].

Leviticus  
13:28

If the blemish stops below the skin [lit., *her*] and it does not spread out on the skin, and its [coloration is] faint, [then] it [is simply] a swelling [from] the burn. The priest will pronounce the man [lit., *him*] clean, for the blemish [lit., *she, if*] [is merely] an inflammation [or, *scar*] from the burn.

If the blemish does not appear to have gone into the subdural tissue, and its spread has been contained, and the coloration is faint, then the blemish is simply a swelling from the burn. The priest will pronounce this man clean, for the blemish is nothing more than an inflammation from the burn.

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And if below her takes a stand a blemish; she does not spread out in the skin; and she is faint. A swelling of the burn she [is]. And pronounces him clean the priest, for an inflammation of the burning she [is].       |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | .   |
| Targum (Pseudo-Jonathan)    | .   |
| Aramaic Targum              | .   |
| Updated Douay-Rheims        | .   |
| Douay-Rheims 1899 (Amer.)   | But if the whiteness stay in its place, and be not very clear, it is the sore of a burning: and therefore he shall be cleansed, because it is only the scar of a burning.   |
| Aramaic ESV of Peshitta     | If the bright spot stays in its place, and has not spread in the skin, but is faded, it is the swelling from the burn, and the priest shall pronounce him clean; for it is the scar from the burn.                        |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | And if the bright spot stay in his place, [and] spread not in the skin, but it [be] somewhat dark; it [is] a rising of the burning, and the priest shall pronounce him clean: for it [is] an inflammation of the burning. |
| Updated Brenton (Greek)     | But if the bright spot remain stationary, and has not spread in the skin, but the sore should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, for it is the mark of the inflammation.    |

Significant differences:

#### Limited Vocabulary Translations:

|                        |   |
|------------------------|---|
| Bible in Basic English | And if the bright place keeps the same size and gets no greater on the skin, but is less bright, it is the effect of the burn, and the priest will say that he is clean: it is the mark of the burn |
| .                      | .   |

|                           |  |
|---------------------------|--|
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | But if the bright spot has not spread on the skin but has faded, it is only a scar from the burn. The priest must announce that the person is clean.   |
| God's Word™               | If the irritated area does not spread but has faded, it is only a sore caused by the burn. The priest must declare him clean, because it is a scar caused by the burn.                                 |
| Good News Bible (TEV)     | But if the spot remains unchanged and does not spread and is light in color, it is not a dreaded skin disease. The priest shall pronounce you ritually clean, because it is only a scar from the burn. |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | However, if the infection hasn't spread and has begun to heal, and if only a scar remains, he will say, "Only a scar remains from the burn, and you are clean."                    |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | However, if the spot is not changed and has not spread but has faded, then it is only a scar from the burn; the priest must declare that the person is fit to be with other people |
| .                          | .  |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |  |
|------------------------------|--|
| Berean Study Bible           | .  |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | "But if the bright spot remains in place, doesn't spread in the skin, and it's dull, it's the swelling of the burned area. The priest is to declare him clean, since it's the scar from a burn." |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |

|                         |   |
|-------------------------|---|
| Urim-Thummim Version    | But if the blister has not held its spread in the skin but its colorless then its a swelling from the burning and the priest will pronounce him clean because it's a scar of the burned spot. |
| Wikipedia Bible Project | And if the rash will stay under this, it does not spread in the skin, and it is faint, it is the swelling of the burn. And the priest purified him, because it is the scar of the burn.       |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

### Jewish/Hebrew Names Bibles:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Hebrew Transliteration S.  | .  |
| The Israel Bible           | .  |
| Israeli Authorized Version | And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the kohen shall pronounce him clean: for it is an inflammation of the burning. |
| Kaplan Translation         | .  |
| <i>The Scriptures</i> 1998 | .  |
| The Scriptures—2009        | .  |
| Tree of Life Version       | If the bright spot stays in its place, and has not spread in the skin but is faded, it is the swelling from the burn, and the kohen should pronounce him clean, for it is merely a scar from the burn.           |

### Weird English, Old English, Anachronistic English Translations:

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | BUT IF THE BRIGHT SPOT REMAIN STATIONARY, AND BE NOT SPREAD IN THE SKIN, BUT THE SORE SHOULD BE DARK, IT IS A SCAR OF INFLAMMATION; AND THE PRIEST SHALL PRONOUNCE HIM CLEAN, FOR IT IS THE MARK OF THE INFLAMMATION.           |
| Awful Scroll Bible         | Was the bright spot, even the bright spot to persist? - is it to have spread in the skin? - It is grown dim, it is a rising burning spot. The priest is to have pronounced him clean, it is the inflammation of a burning spot. |
| Concordant Literal Version | Yet if, in its stead, the blotch stays and does not diffuse in the skin, and it is inconspicuous, it is a nodule of the scorch. Then the priest will pronounce him clean, for it is the puckered scar of the scorch.            |
| Darby Translation          | .   |
| exeGesés companion Bible   | And if the bright spot stands in his place and spreads not in the skin, but fades; it is a swelling of the burning: and the priest pronounces him purified: - an inflammation of the burning.                                   |



|                                  |  |
|----------------------------------|--|
| Orthodox Jewish Bible            | And if the bright spot stay in its place, and spread not in the skin, but it be dim, it is a swelling of the burn, and the kohen shall pronounce him tahor; for it is an inflammation of the burning.                                  |
| Rotherham's <i>Emphasized B.</i> | But <if in its place the bright spot hath stayed, and hath not spread in the skin but   itself   is faint> <the rising of a burning> it is',—and the priest shall pronounce him clean, for <only the inflaming of the burning> it is'. |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | But [Or "And"] if it the spot has stayed unchanged in its place, it has not spread on the skin and it is faded, then it is the burn-spot's swelling, so [Or "and"] the priest shall declare him clean, because it is the burn-spot's scar. |
| The Pulpit Commentary      |  |
| Syndein/Thieme             | .  |
| The Voice                  | .  |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | . |
| The Complete Tanach              | . |
| The Geneva Bible                 | . |
| Kaplan Translation               | . |
| NET Bible®                       | . |
| New American Bible (2011)        | . |
| Rotherham's <i>Emphasized B.</i> | . |

### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| A Faithful Version          | .  |
| Bond Slave Version          | And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest will pronounce him clean: for it is an inflammation of the burning.   |
| C. Thompson (updated) OT    | It has broken out in the blister. But if the shining spot remains in its place, and has not spread on the skin, and the hair be of a brownish colour, it is the effect of the burn, and the priest will pronounce him clean; for it is the scar of the burn. |
| Charles Thompson OT         | .  |
| Context Group Version       | And if the bright spot stays in its place, and has not spread in the skin, but is dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.   |
| English Standard Version    | .  |
| Green's Literal Translation | .  |
| Holy Bible Improved Edition | .  |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | .  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |

|                             |  |
|-----------------------------|--|
| Revised Mechanical Trans.   | ...and if the bright spot stands in her place, and does not spread across in the skin and she is dim, she is a lifting up of the singe scar, and the administrator will declare him clean, given that she is a searing of a singe scar,... |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | .  |
| Webster's Bible Translation | .  |
| World English Bible         | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | ^And if the bright spot stay in its place, it hath not spread in the skin, and is become weak; a rising of the burning it is , and the priest hath pronounced him clean; for it is inflammation of the burning.                            |

### The gist of this passage:

| Leviticus 13:28a  |  |  |                             |
|---|--|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| ʾim (אִם) [pronounced eem]  | if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle   | Strong's #518<br>BDB #49    |
| tachath (תַּחַת)<br>[pronounced TAH-khahth]                         | underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of                | preposition of location or foundation with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #8478<br>BDB #1065 |
| The BHSEK presents this as a masculine plural noun.                 |  |  |                             |
| tachath (תַּחַת)<br>[pronounced TAH-khahth]                         | the lower part, the under section; the flat area; the place where one stands   | masculine plural noun  | Strong's #8478<br>BDB #1065 |
| ʾamad (אָמַד) [pronounced ʾaw-MAHD]                                 | to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease   | 3 <sup>rd</sup> person feminine singular, Qal imperfect  | Strong's #5975<br>BDB #763  |
| bahereth (בְּהֵרֶת)<br>[pronounced bah-HEH-reth]                    | an (unusual) blemish, a bright spot, a discoloration (of the skin)   | feminine singular noun   | Strong's #934<br>BDB #97    |
| lô' (אֵל or אַל)<br>[pronounced low]                                | not, no  | negates the word or action that follows; the absolute negation                                 | Strong's #3808<br>BDB #518  |
| pâsâh (פָּשָׂה)<br>[pronounced paw-SAW]                             | to spread (out), increased in size   | 3 <sup>rd</sup> person feminine singular, Qal perfect  | Strong's #6581<br>BDB #832  |

This is v. 23a.

## Leviticus 13:28a

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                        | No Strong's #<br>BDB #88   |
| gôwr (רוע) [pronounced gohr]                     | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** If the blemish stops below the skin [lit., *her*] and it does not spread out on the skin,...

We are dealing with the same man. He was burned but is uncertain about the healing of this burn. He has gone to the priest, the priest has examined him and then put him into a temporary 7-day quarantine. He has come out from the quarantine and the priest is reexamining him.

The blemish does not continue below the skin and it is not spreading further across the skin.

## Leviticus 13:28b

| Hebrew/Pronunciation                 | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--------------------------------------|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah]      | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| hîy' (איה) [pronounced hee]          | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>              | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |
| kêhâh (הַחַהּ) [pronounced kay-HAWH] | <i>faint, obscure, (somewhat) darkened, dimmed; lightened</i>                       | feminine singular adjective  | Strong's #3544<br>BDB #462 |

This is v. 21c & 26c.

**Translation:** ...and its [coloration is] faint,...

The blemish may be discolored, but not dramatically so.

## Leviticus 13:28c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                 | BDB & Strong #'s           |
|---|--|--|----------------------------|
| s <sup>e</sup> êth (שֵׁת) [pronounced s <sup>e</sup> -AYTH] | <i>a swelling, a portion of skin which is rising up; a raising up, an uprising, a lifting up; eminence, excellency, majesty; a sentence or decree of a judge</i> | feminine singular construct                      | Strong's #7613<br>BDB #673 |
| mikvâh (מִקְוָה) [pronounced mihk-VAW]                      | <i>a burning, an inflammation, a burn spot, scar of a burn</i>   | feminine singular noun with the definite article | Strong's #4348<br>BDB #465 |

## Leviticus 13:28c

| Hebrew/Pronunciation         | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|------------------------------|--|---|----------------------------|
| hîy' (הִיא) [pronounced hee] | she, it; also used as a demonstrative pronoun: <i>that, this (one)</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** ...[then] it [is simply] a swelling [from] the burn.

The priest will conclude that the burn just has some swelling going on.

## Leviticus 13:28d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâhêr (טָהַר) [pronounced taw-HAIR]                             | to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2891<br>BDB #372 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | priest; principal officer or chief ruler   | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463 |

**Translation:** The priest will pronounce the man [lit., him] clean,...

The priest will pronounce this man clean.

## Leviticus 13:28e

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| kîy (כי) [pronounced kee]   | for, that, because; when, at that time, which, what time               | explanatory or temporal conjunction; preposition  | Strong's #3588<br>BDB #471 |
| tsârebeth (תִּצְרֶבֶת) [pronounced tsaw-REH-behth]  | inflamed, inflammation; burning, scorching                             | feminine singular adjective, construct form   | Strong's #6867<br>BDB #863 |
| This could also be a feminine singular noun, with the same spelling, which means, <i>scab, scar of a sore</i> . |  |   |                            |
| mikvâh (מִקְוָה) [pronounced mihk-VAW]  | a burning, an inflammation, a burn spot, scar of a burn                | feminine singular noun with the definite article  | Strong's #4348<br>BDB #465 |
| hîy' (הִיא) [pronounced hee]  | she, it; also used as a demonstrative pronoun: <i>that, this (one)</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931<br>BDB #214 |

Parallel to v. 28c?

**Translation:** ...for the blemish [lit., *she, it*] [is merely] an inflammation [or, *scar*] from the burn.

The reason the man is clean is because, the blemish is simply an inflammation of the original burn.

Leviticus 13:28 If the blemish stops below the skin [lit., *her*] and it does not spread out on the skin, and its [coloration is] faint, [then] it [is simply] a swelling [from] the burn. The priest will pronounce the man [lit., *him*] clean, for the blemish [lit., *she, it*] [is merely] an inflammation [or, *scar*] from the burn.

Here, this burned area has not spread, but shows definite signs of healing.

Leviticus 13:28 If the blemish does not appear to have gone into the subdural tissue, and its spread has been contained, and the coloration is faint, then the blemish is simply a swelling from the burn. The priest will pronounce this man clean, for the blemish is nothing more than an inflammation from the burn.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Skin Rashes and Surface Disorders Occurring on the Head

And a man or a woman when is on him a diseased area on a head or in a beard and has seen the priest the diseased area, and behold, his appearance [is] deep from the skin; and it him, hair yellow and thin. And has declared him unclean the priest; a [severe] skin rash he [is]. A skin disorder of the head or [of] the chin he [is].

Leviticus  
13:29–30

When a man or a woman has on them a diseased area on the head or on the chin, the priest will examine the diseased area. [If] he observes that its appearance is deeper than the skin with thin, yellow hair in it, then the priest will declare him unclean. It [is] a [severe] skin rash; it is a (serious) skin disorder [on] the head or chin.

Let's say a man or a woman has a diseased area on their head or chin. They will go to a priest and he will examine the diseased area. If the affected area is subdural with thin yellow hair on it, the priest will declare the man (or woman) to be unclean. The diseased area is a severe scab-covered region; it is a dangerous skin disorder on the person's body.

Here is how others have translated this verse:

#### Ancient texts:

|                           |   |
|---------------------------|---|
| Masoretic Text (Hebrew)   | And a man or a woman when is on him a diseased area on a head or in a beard and has seen the priest the diseased area, and behold, his appearance [is] deep from the skin; and it him, hair yellow and thin. And has declared him unclean the priest; a [severe] skin rash he [is]. A skin disorder of the head or [of] the chin he [is]. |
| Dead Sea Scrolls          | .   |
| Jerusalem targum          | .   |
| Targum (Onkelos)          | .   |
| Targum (Pseudo-Jonathan)  | .   |
| Aramaic Targum            | .   |
| Updated Douay-Rheims      | If the leprosy break out in the head or the beard of a man or woman, the priest shall see them,<br>And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them unclean, because it is the leprosy of the head and the beard;.  |
| Douay-Rheims 1899 (Amer.) | .   |

|                             |   |
|-----------------------------|---|
| Aramaic ESV of Peshitta     | "When a man or woman has a plague on the head or on the beard, then the priest shall examine the plague; and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean: it is an itch, it is leprosy of the head or of the beard.                                 |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | If a man or woman have a plague upon the head or the beard;<br>Then the priest shall see the plague: and, behold, if it [be] in sight deeper than the skin; [and there be] in it a yellow thin hair; then the priest shall pronounce him unclean: it [is] a dry scall, [even] a leprosy upon the head or beard.                               |
| Updated Brenton (Greek)     | And if a man or a woman have in them a plague of leprosy in the head or the beard; then the priest shall look on the plague, and behold, if the appearance of it is beneath the skin, and in it there is thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is leprosy of the head, or leprosy of the beard. |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And when a man or a woman has a disease on the head, or in the hair of the chin, Then the priest is to see the diseased place: and if it seems to go deeper than the skin, and if there is thin yellow hair in it, then the priest will say that he is unclean: he has the mark of the leper's disease on his head or in the hair of his chin. |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | "Someone might get an infection on the scalp or beard. A priest must look at the infection. If the infection seems to be deeper than the skin, and if the hair around it is thin and yellow, the priest must announce that the person is unclean. It is a serious skin disease.  |
| God's Word™               | .  |
| Good News Bible (TEV)     | When any of you, male or female, have a sore on your head or chin, the priest shall examine it. If it seems to be deeper than the surrounding skin and the hairs in it are yellowish and thin, it is a dreaded skin disease, and he shall pronounce you unclean.   |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press paraphrase   | .   |
| Contemporary English V.    | If you have a sore on your head or chin, it must be examined by a priest. If the infection seems more than skin deep, and the hair in it has thinned out and lost its color, he will say, "This is leprosy--you are unclean." |
| The Living Bible           | .   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | .   |
| Unfolding Bible Simplified | If a man or a woman has a sore on the head or chin, the priest must examine that person. If the sore seems to be deeper than just on the surface of the skin, and if  |



the hair in that spot has thinned out and has become yellowish, then it is a contagious skin disease that causes itching. In that case, the priest must declare that the person is unfit to be with other people.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 HCSB .  
 International Standard V .

#### *Rashes*

"Now when a man or a woman has a skin rash on the head or the beard, and the priest examines the skin rash and indeed it appears more extensive than skin deep, and it's accompanied by fine, yellowish hair, the priest is to declare him unclean. The scales on the head or the beard are an infectious skin disease.

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Peter Pett's translation .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version .

If a man or woman has a plague on the head or the beard then the priest will examine the plague and if its appearance is deeper than the skin and there is in it a yellow thin hair, then the priest will pronounce him unclean. It is a skin eruption of leprosy upon the head or beard.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .

|                            |   |
|----------------------------|---|
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | .   |
| Tree of Life Version       | “When a man or woman has a plague on the head or on the chin, then the kohen is to examine the plague, and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the kohen is to pronounce him unclean. It is a scab—tza’arat of the head or the chin. |

### Weird English, Old English, Anachronistic English Translations:

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | AND IF A MAN OR A WOMAN HAVE IN THEM A PLAGUE OF LEPROSY IN THE HEAD OR THE BEARD;<br>THEN THE PRIEST SHALL LOOK ON THE PLAGUE, AND, BEHOLD, IF THE APPEARANCE OF IT BE BENEATH THE SKIN, AND IN IT THERE BE THIN YELLOWISH HAIR, THEN THE PRIEST SHALL PRONOUNCE HIM UNCLEAR: IT IS A SCURF, IT IS A LEPROSY OF THE HEAD OR A LEPROSY OF THE BEARD. |
| Awful Scroll Bible               | Is the man or woman to be with a wound, on the head or in the beard, the priest is to have looked at the wound, and it appears deeper than the skin, with gleaming thin hair, the priest is to have pronounced him unclean, it is a scab of leprosy on the head or beard.  |
| Concordant Literal Version       | In case a man or a woman comes to have the contagion in him on the head or in the beard, then the priest will examine the contagion, and behold, if its appearance is deeper than the skin and yellow, thin hair is on it, then the priest will pronounce him unclean. It is a scall; it is a leprous disease of the head or the beard.              |
| Darby Translation                | .  |
| exeGeses companion Bible         | If a man or woman have a plague<br>on the head or the beard;<br>the priest sees the plague: and behold,<br>in visage is deeper than the skin;<br>and a yellow thin hair therein;<br>then the priest pronounces him foul:<br>- a scall, even a leprosy on the head or beard.  |
| Orthodox Jewish Bible            | If an ish or isha have a nega upon the head or the chin,<br>Then the kohen shall examine the nega, and, hinei, if it be in appearance deeper than the skin, and there be in it a yellow thin hair, then the kohen shall pronounce him tamei; it is a scale, even a tzara'at upon the head or chin.   |
| Rotherham's <i>Emphasized B.</i> | And <when there cometh to be in   any man or woman   a spot,—in the head_ or in the beard> then shall the priest view the spot_ and lo! ≤if   the appearance thereof   is deeper than the skin, and <therein> is yellow_ thin hair≥ then shall the priest pronounce him unclean_ <a scall> it is', <a leprosy of the head or of the beard> it is'.   |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | .   |
| Kretzmann's Commentary     | .   |
| Lexham English Bible       | “And when a man or a woman has [Literally “becomes on him”] an infection on the head or in the beard, then [Or “and”] the priest shall examine the infection, and if [Literally “look” or “behold”] its appearance is deeper than the skin and in it is thin bright red hair, then [Or “and”] the priest shall declare it unclean—it is a diseased area of skin; it is an infectious skin disease of the head or the beard. |
| The Pulpit Commentary      |   |

Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .  
The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation .  
NET Bible® .  
New American Bible (2011) .  
Rotherham's *Emphasized B.* .

### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| A Faithful Version          | If a man or woman has in them a plague on the head or the beard, Then the priest shall see the plague. And behold, if it <i>is</i> in sight deeper than the skin, and a yellow thin hair <i>is</i> in it, then the priest shall pronounce him unclean. It <i>is</i> a dry scab, a leprosy on the head or beard.  |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | And if any man or woman hath a touch of the leprosy in the head or on the chin, the priest shall view the touch; and if he perceive that the appearance of the touch is deeper than the skin, and that the hair in it is thin, and of a yellowish colour, the priest shall pronounce the person unclean. It is a scald, a leprosy of the head, or a leprosy of the chin. |
| Context Group Version       | And when a man or woman has a plague on the head or on the beard, then the priest shall look at the plague; and see if the appearance is deeper than the skin, and there is in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.   |
| English Standard Version    | . itch   |
| Green's Literal Translation | .  |
| Holy Bible Improved Edition | .  |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | .  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | ...and a man or woman that exists in him a plague in the head or in the beard, and the administrator will see the plague, and look, his appearance is sunken from the skin, and a scrawny yellow hair is in him, and the administrator will declare him dirty, he is an eruption, he is an infection of the head or beard,...  |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | . scaly  |
| Webster's Bible Translation | .  |
| World English Bible         | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | ^And when a man (or a woman) hath in him a plague in the head or in the beard, then hath the priest seen the plague, and lo, its appearance is deeper than the skin,   |

and in it a thin shining hair, and the priest hath pronounced him unclean; it is a scall-  
-it is a leprosy of the head or of the beard.

**The gist of this passage:**  
29-30

| Leviticus 13:29   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʾîysh (אִישׁ) [pronounced eesh]                                 | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>   | masculine singular noun (sometimes found where we would use a plural)                | Strong's #376<br>BDB #35   |
| ʾôw (אוּ) [pronounced oh]                                       | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction  | Strong's #176<br>BDB #14   |
| ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]                       | <i>woman, wife; female [of animals]</i>  | feminine singular noun   | Strong's #802<br>BDB #61   |
| kîy (כִּי) [pronounced kee]                                     | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition                                     | Strong's #3588<br>BDB #471 |
| hâyâh (הָיָה) [pronounced haw-YAW]                              | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                               | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |
| negaʿ (נֶגַע) [pronounced NEH-gahg]                             | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun  | Strong's #5061<br>BDB #619 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88   |
| rô'sh (רֶשֶׁת אוֹ שֹׂאֵר) [pronounced rohsh]                    | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>                        | masculine singular noun  | Strong's #7218<br>BDB #910 |
| ʾôw (אוּ) [pronounced oh]                                       | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction  | Strong's #176<br>BDB #14   |

## Leviticus 13:29

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology           | BDB & Strong #'s           |
|--|---|----------------------------|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's #<br>BDB #88   |
| zâqân (זָקָן) [pronounced zaw-KAWN]              | <i>chin, beard, the bearded chin [of a man]; bottom portion of head (including the neck)</i>        | masculine singular noun    | Strong's #2206<br>BDB #278 |

**Translation:** When a man or a woman has on them a diseased area on the head or on the chin,...

A person notices a skin disorder on their head or chin. It is serious enough to be concerned about. There is nothing here about where it came from.

v. 30a should have been the second half of v. 29.

## Leviticus 13:30a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article      | Strong's #3548<br>BDB #463 |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]                 | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article      | Strong's #5061<br>BDB #619 |

**Translation:** ...the priest will examine the diseased area.

The priest will examined the diseased area.

Leviticus 13:29–30a When a man or a woman has on them a diseased area on the head or on the chin, the priest will examine the diseased area.

This is a disease of the skin which occurs where hair is growing.

## Leviticus 13:30b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                               |
|---|---|---|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]  | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle                        | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |   |   |  |
| mar <sup>e</sup> eh (מַרְאֵה) [pronounced <i>mahr-EH</i> ]  | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>                                     | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4758<br>BDB #909                     |
| ‘âmôq (אֲמֹק) [pronounced <i>gaw-MOHK</i> ]   | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i>  | masculine singular adjective  | Strong's #6013<br>BDB #771                     |
| min (מִן) [pronounced <i>min</i> ]  | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577                     |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]   | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article                                 | Strong's #5785<br>BDB #736                     |

**Translation:** [If] he observes that its appearance is deeper than the skin...

The priest carefully examined this diseased area and noticed that it is subdural.

## Leviticus 13:30c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |
| sê‘âr (שֵׁעָר) [pronounced <i>say-ĠAWR</i> ]                            | <i>hair, hairs; hair brisling up</i>  | masculine singular noun  | Strong's #8181<br>BDB #972 |
| tsâhôb (צָהָב) [pronounced <i>tsaw-OBE</i> ]                            | <i>gleaming, yellow (ish)</i>   | masculine singular adjective   | Strong's #6669<br>BDB #843 |
| daq (דָּק) [pronounced <i>dahk</i> ]                                    | <i>thin, small, fine; gaunt</i>   | masculine singular adjective; pausal form  | Strong's #1851<br>BDB #201 |

**Translation:** ...with thin, yellow hair in it,...



The priest also notices an odd type of hair growing from it. The hair is yellowish and it is very thin.

| Leviticus 13:30d  |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]                              | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect                                 | Strong's #2930<br>BDB #379 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]                                    | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>                           | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84   |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                       | Strong's #3548<br>BDB #463 |

**Translation:** ...then the priest will declare him unclean.

The priest recognizes that this skin disease is serious and he proclaims the man or woman unclean.

| Leviticus 13:30e                              |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| netheq (נֶתֶק) [pronounced <i>NEH-thehk</i> ] | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i> | masculine singular noun   | Strong's #5424<br>BDB #683 |
| hûw' (הוּא) [pronounced <i>hoo</i> ]          | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>                                   | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** It [is] a [severe] skin rash;...

The disease is called a severe scab-covered region here; or a severe eruption of the skin.

| Leviticus 13:30f                                       |   |                             |                            |
|--|---|-----------------------------|----------------------------|
| Hebrew/Pronunciation                                   | Common English Meanings   | Notes/Morphology            | BDB & Strong #'s           |
| tsâra'ath (צָרַעַת) [pronounced <i>tsaw-RAH-ahth</i> ] | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i> | feminine singular construct | Strong's #6883<br>BDB #863 |

| Leviticus 13:30f                    |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| rô'sh (רֹאשׁ) [pronounced rohsh]    | head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census | masculine singular noun with the definite article   | Strong's #7218<br>BDB #910 |
| 'ôw (וְ) [pronounced oh]            | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least  | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| zâqân (זָקָן) [pronounced zaw-KAWN] | chin, beard, the bearded chin [of a man]; bottom portion of head (including the neck)  | masculine singular noun with the definite article   | Strong's #2206<br>BDB #278 |
| hûw' (הוּ) [pronounced hoo]         | he, it; him, himself as a demonstrative pronoun: that, this (one); same  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** ...it [is] a (serious) skin disorder [on] the head or chin.

It is recognized by the priest as being a very serious skin disorder.

Leviticus 13:30 ...the priest will examine the diseased area. [If] he observes that its appearance is deeper than the skin with thin, yellow hair in it, then the priest will declare him unclean. It [is] a [severe] skin rash; it [is] a (serious) skin disorder [on] the head or chin.

This is apparently much more than a very bad case of dandruff, as the normally dark and thick Hebrew hair is yellowing and waning. *The Bible Almanac* calls this ringworm and Gleason thinks that this could be psoriasis.

Leviticus 13:29–30 Let's say a man or a woman has a diseased area on their head or chin. They will go to a priest and he will examine the diseased area. If the affected area is subdural with thin yellow hair on it, the priest will declare the man (or woman) to be unclean. The diseased area is a severe scab-covered region; it is a dangerous skin disorder on the person's body.

And when sees the priest the diseased area and, behold, not his appearance [is] deep from the skin, and hair [is] black not on him; and has delivered the priest [the man with] a diseased area of scab covered region [for] seven days. And has seen the priest the diseased area on the day the seventh, and behold, has not spread out the scab-covered region, and [there] was no hair yellowish, and appearance of the scab-covered region [is] not deep from the skin. And he has shaved himself and a scab-covered region was not shaved. And has delivered over the priest [the man with] the scab-covered region seven days a second [time]. And has seen the priest the scab-covered region in the day the seventh and behold has not spread the scab-covered region in the skin and the appearance [is] not deep from the skin; and has pronounced him clean the priest. And he has washed his garments and he has been cleansed.

Leviticus  
13:31–34

The priest will examine the diseased area and see that it does not appear to be deeper than the skin, and [there is] no black hair on it. Then the priest will deliver [into quarantine for] seven days [the man with] a scab-covered disease area. The priest will examine the diseased area on the seventh day and has seen that the scab has not spread and [that there] is no yellowish hair [growing from the infected area], and [this] scab-covered area does not appear to be deeper than the skin. He will shave himself, but the scab-covered area is not shaved. The priest will then deliver over [into quarantine the man with] the scab-covered-over area for another seven days. The priest will [again] examine the scab-covered-over area on the 14<sup>th</sup> day [lit, the seventh day], and he sees that the scab-covered region has still not spread along the skin and [that] it appears to not be deep into the skin. [Based upon that information,] the priest will pronounce the man clean. The man [lit., he] will wash his own garments and he will be [considered to be] cleansed.

The priest will examine the diseased area. If the scab does not appear to be subdural, and there is no black hair growing from the scab, then the priest will put the man into quarantine for seven days. After seven days, the priest will re-examine the man. If the scab-covered area has not spread, that there is no yellowish hair growing from the scab, and the diseased area does not appear to be subdural, then the priest will quarantine the man for a second seven day period. The man comes out of quarantine and the priest examines him on the 14<sup>th</sup> day. The priest will look to see if the scab-covered area has spread and confirms that the scab-covered area is not subdural. If it has not spread and the diseased area is not subdural, then the priest will pronounce the man clean and he will permanently come out of quarantine. The man will then wash his own clothing and he will be able to interact with people once again, as a cleansed man.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And when sees the priest the diseased area and, behold, not his appearance [is] deep from the skin, and hair [is] black not on him; and has delivered the priest [the man with] a diseased area of scab-covered region [for] seven days. And has seen the priest the diseased area on the day the seventh, and behold, has not spread out the scab-covered region, and [there] was no hair yellowish, and appearance of the scab-covered region [is] not deep from the skin. And he has shaved himself and a scab-covered region was not shaved. And has delivered over the priest [the man with] the scab-covered region seven days a second [time]. And has seen the priest the scab-covered region in the day the seventh and behold has not spread the scab-covered region in the skin and the appearance [is] not deep from the skin; and has pronounced him clean the priest. And he has washed his garments and he has been cleansed.

Dead Sea Scrolls

|                             |  |
|-----------------------------|--|
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | <p>But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black: he shall shut him up seven days,<br/> And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:<br/> The man shall be shaven all but the place of the spot: and he shall be shut up other seven days.<br/> If on the seventh day the evil seem to have stayed in its place, and not lower than the other flesh, he shall cleanse him: and his clothes being washed he shall be clean.</p>  |
| Aramaic ESV of Peshitta     | <p>If the priest examines the plague of itching, and behold, its appearance is not deeper than the skin, and there is no black hair in it, then the priest shall isolate him the person infected with itching seven days.<br/> On the seventh day the priest shall examine the plague; and behold, if the itch has not spread, and there is no yellow hair in it, and the appearance of the itch is not deeper than the skin,<br/> then he shall be shaved, but he shall not shave the itch; and the priest shall shut him up who has the itch seven more days.<br/> On the seventh day, the priest shall examine the itch; and behold, if the itch has not spread in the skin, and its appearance is not deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes, and be clean.</p>  |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | <p>And if the priest look on the plague of the scall, and, behold, it [be] not in sight deeper than the skin, and [that there is] no black hair in it; then the priest shall shut up [him that hath] the plague of the scall seven days:<br/> And in the seventh day the priest shall look on the scall: and, behold, [if] the scall spread not, and there be in it no yellow hair, and the scall [be] not in sight deeper than the skin;<br/> He shall be shaven, but the scall shall he not shave; and the priest shall shut up [him that hath] the scall seven days more:<br/> And in the seventh day the priest shall look on the scall: and, behold, [if] the scall be not spread in the skin, nor [be] in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.</p>  |
| Updated Brenton (Greek)     | <p>And if the priest should see the plague of the scurf, and behold, the appearance of it is not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart him that has the plague of the scurf for seven days.<br/> And the priest shall look at the plague on the seventh day; and behold, if the scurf has not spread, and there is no yellowish hair on it, and the appearance of the scurf is not hollow under the skin;<br/> then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days.<br/> And the priest shall see the scurf on the seventh day; and behold, if the scurf is not spread in the skin after the man has been shaved, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean.</p> |

Significant differences:

**Limited Vocabulary Translations:**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | <p>And after looking at the diseased place, if it does not seem to go deeper than the skin, and there is no black hair in it, then the priest will have him shut up for seven days:</p> <p>And on the seventh day the priest will see the place: and if it is not increased, and there is no yellow hair in it, and it does not seem to go deeper than the skin, Then his hair is to be cut off, but not on the diseased place, and he is to be shut up for seven days more:</p> <p>And on the seventh day the priest will see the place: and if it is not increased, and does not seem to go deeper than the skin, the priest will say that he is clean: and after his clothing has been washed he will be clean.</p>  |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | <p>If the disease does not seem deeper than the skin, but there is no dark hair in it, the priest must separate that person for seven days. On the seventh day, the priest must look at it again. If the disease has not spread, and there are no yellow hairs growing in it, and the disease does not seem deeper than the skin, the person must shave. But the diseased area should not be shaved. The priest must separate that person for seven more days.</p> <p>On the seventh day, the priest must look at it again. If the disease has not spread, and it does not seem deeper than the skin, the priest must announce that the person is clean. After washing those clothes, that person will be clean.</p> <p>But if the priest examines the scabby disease and it does not look deeper than the rest of the skin and there is no black hair in it, the priest must put the person with the scabby disease in isolation for seven days. On the seventh day the priest will examine the disease. If the scab has not spread, there is no yellow hair on it, and the scab does not look deeper than the rest of the skin, the person will shave everything except the scab. The priest will put the person with the scab in isolation for another seven days.</p> <p>On the seventh day the priest will examine the scab again. If the scab has not spread on the skin and does not look deeper than the rest of the skin, the priest must declare him clean. When he has washed his clothes, he will be clean.</p> |
| God's Word™               | <p>If, when the priest examines you, the sore does not appear to be deeper than the surrounding skin, but there are still no healthy hairs in it, he shall isolate you for seven days. The priest shall examine the sore again on the seventh day, and if it has not spread and there are no yellowish hairs in it and it does not seem to be deeper than the surrounding skin, you shall shave the head except the area around the sore. The priest shall then isolate you for another seven days. On the seventh day the priest shall again examine the sore, and if it has not spread and does not seem to be deeper than the surrounding skin, he shall pronounce you ritually clean. You shall wash your clothes, and you will be clean.</p>   |
| Good News Bible (TEV)     |   |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

**Thought-for-thought translations; dynamic translations; paraphrases:**

|                          |   |
|--------------------------|---|
| Casual English Bible     | .   |
| College Press paraphrase | .   |
| Contemporary English V.  | <p>On the other hand, if he discovers that the itchy spot is only skin deep, but that the hair still isn't healthy, he will order you to stay away from everyone else for seven days. By that time, if the itch hasn't spread, if the hairs seem healthy, and if the itch</p> |

is only skin deep, you must shave off the hairs around the infection, but not those on it. Then the priest will tell you to stay away from everyone else for another seven days. By that time, if the itch hasn't spread and seems no more than skin deep, he will say, "You are clean; now you must wash your clothes."

The Living Bible  
New Berkeley Version  
New Life Version  
New Living Translation  
Unfolding Bible Simplified

But when the priest examines that kind of sore, if it seems to be only on the surface of the skin and there is no healthy hair in it, the priest will keep the person away from other people for seven days. On the seventh day, the priest must examine the sore again. If it has not spread and if there is no yellow hair in that spot, and if it appears to be only on the surface of the skin, the person must shave the hair near the sore but not the hair on the sore. And the priest will keep the person away from other people for seven more days.

On the seventh day, the priest must examine that spot again. If it has not spread and it appears to be only on the surface of the skin, the priest will declare that the person is fit to be with people again. The person must wash his clothes, and then he join with other people.

#### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .  
Common English Bible .  
New Advent (Knox) Bible .  
Translation for Translators .

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible . outbreak  
Conservapedia Translation .  
Revised Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
HCSB .  
International Standard V

"But when the priest examines the scales of the skin rash and it doesn't appear more extensive than skin deep, and there's no black hair in it, then the priest is to isolate [i.e. in medical confinement] him for seven days. When the priest examines the skin rash on the seventh day and finds that indeed the scab did not spread, there's no yellowish hair on it, and the scales don't appear more extensive than skin deep, then he is to be shaven, but the scab is not to be shaved off. The priest is to isolate [i.e. in medical confinement] him a second time for seven days.

"The priest is to examine the scab on the seventh day. If, indeed, the scab hasn't spread on the skin, and it doesn't appear more extensive than skin deep, then the priest is to declare him clean. He is to wash his garments and be clean.

H. C. Leupold .  
Lexham English Bible .  
NIV, ©2011 .  
Peter Pett's translation .  
Unfolding Bible Literal Text .  
Urim-Thummim Version

But if the priest examines the plague of the skin eruption and its appearance is not deeper than the skin and there is no black hair in it, then the priest will quarantine him that has the plague of the skin eruption for 7 days. And on the 7th day the priest will examine the plague and if the skin eruption has not spread and there is



in it no yellow hair, and the eruption is not in appearance deeper than the skin then he will be shaved, but the skin eruption will not be shaved and the priest will quarantine him that has the skin eruption for 7 more days. And on the 7th day the priest will examine the skin eruption and if the eruption is not spread in the skin or is in appearance deeper than the skin, then the priest will pronounce him clean and he will wash his clothes, and clean he will be.

Wikipedia Bible Project

And if the priest will see the scall affliction, and here its appears to be not deeper than the skin, and there is no black hair within it, and the priest enclosed the scall afflicted seven days. And the priest saw the affliction on the seventh day, and here the scall has not spread, and there will not be yellow hair in it, and the scall does not appear deeper than the skin, and he will shave, and the affliction he will not shave. And the priest will enclose the scall seven days, a second time. And the priest saw the scall on the seventh day. And here, the scall has not spread in the skin, and its appears to be not deeper than the skin, and the priest purified him, and he washed his clothes, and was purified.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .  
 Kaplan Translation .  
*The Scriptures* 1998 .  
 The Scriptures—2009 .  
 Tree of Life Version .

If the kohen examines the plague of the scab, and behold its appearance is no deeper than the skin and there is no black hair within, then the kohen is to isolate the person infected with the scab for seven days. On the seventh day the kohen is to examine the plague, and behold, if the scab has not spread and there is no yellow hair in it, and the appearance of the scab is no deeper than the skin, then he should be shaved, but he is not to shave the scab. The kohen is then to isolate the one who has the scab for seven more days. On the seventh day, the kohen is to examine the scab, and behold, if the scab has not spread in the skin and its appearance is no deeper than the skin, then the kohen should pronounce him clean. He is to wash his clothes, and be clean.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF THE PRIEST SHOULD SEE THE PLAGUE OF THE SCURF, AND, BEHOLD, THE APPEARANCE OF IT BE NOT BENEATH THE SKIN, AND THERE

IS NO YELLOWISH HAIR IN IT, THEN THE PRIEST SHALL SET APART HIM THAT HAS THE PLAGUE OF THE LESION SEVEN DAYS.

AND THE PRIEST SHALL LOOK AT THE PLAGUE ON THE SEVENTH DAY; AND, BEHOLD, IF THE LESION BE NOT SPREAD, AND THERE BE NO YELLOWISH HAIR ON IT, AND THE APPEARANCE OF THE LESION IS NOT HOLLOW UNDER THE SKIN;

THEN THE SKIN SHALL BE SHAVEN, BUT THE LESION SHALL NOT BE SHAVEN; AND THE PRIEST SHALL SET ASIDE THE PERSON HAVING THE LESION THE SECOND TIME FOR SEVEN DAYS.

AND THE PRIEST SHALL SEE THE LESION ON THE SEVENTH DAY; AND, BEHOLD, IF THE LESION IS NOT SPREAD IN THE SKIN AFTER THE MAN'S BEING SHAVED, AND THE APPEARANCE OF THE LESION IS NOT HOLLOW BENEATH THE SKIN, THEN THE PRIEST SHALL PRONOUNCE HIM CLEAN; AND HE SHALL WASH HIS GARMENTS, AND BE CLEAN.

Awful Scroll Bible

The priest is to have looked at the wound of he with the scab, is it to appear deeper than the skin? - is there to be black hair? - The priest is to have shut him up, he with the wound of the scab, seven days.

On the seventh day the priest is to have looked at the wound - is the scab to have spread? - is there to be gleaming hair? - does the scab appear deeper than the skin? -

He is to have shaved - was the scab to be shaved? - The priest is to have shut up he with the scab, seven days again.

On the seventh day, the priest is to have looked at the scab - is the scab to have spread in the skin? - does it appear deeper than the skin? - The priest is to have pronounced him clean, he is to have washed his garment, even is he to have been clean.

Concordant Literal Version

Yet when the priest examines the contagion of the scall, and behold, if its appearance is not deeper than the skin, and there is no dusky hair on it, then the priest will enclose the one with the contagion of the scall seven days.

Then the priest will examine the contagion on the seventh day, and behold, if the scall has not diffused, no yellow hair has come to be on it and the appearance of the scall is not deeper than the skin, then he will shave himself, yet the scall he shall not shave, and the priest will enclose the one with the scall a second seven days. Then the priest will examine the scall on the seventh day, and behold, if the scall has not diffused on the skin and its appearance is not deeper than the skin, then the priest will pronounce him clean. He will rinse his garments and be clean.

Darby Translation

exeGesés companion Bible

.  
And when the priest sees the plague of the scall  
and behold, in visage is not deeper than the skin  
and no dark hair therein;  
then the priest shuts the plague of the scall  
seven days:  
and in the seventh day  
the priest sees the plague: and behold,  
if the scall spread not  
and no yellow hair therein  
and the scall in visage is not deeper than the skin;  
he shaves himself, but he shaves not the scall;  
and the priest shuts the scall a second seven days:  
and in the seventh day, the priest sees the scall:  
and behold, if the scall neither spread in the skin,  
nor in visage is deeper than the skin;  
then the priest pronounces him purified:  
and he launders his clothes and becomes purified.

## Orthodox Jewish Bible

And if the kohen examine the nega of the scale, and, hinei, it be not in appearance deeper than the skin, and that there is no black hair in it, then the kohen shall quarantine him that hath the nega of the scale shivat yamim;  
 And in the yom hashevi'i the kohen shall examine the nega; and, hinei, if the scale spread not, and there be in it no yellow hair, and the scale be not in appearance deeper than the skin,  
 He shall be shaven, but the scale shall he not shave; and the kohen shall quarantine him that hath the scale another shivat yamim;  
 And in the yom hashevi'i the kohen shall examine the scale; and, hinei, if the scale be not spread in the skin, nor be in appearance deeper than the skin, then the kohen shall pronounce him tahor; and he shall wash his clothes, and be tahor.

**Expanded/Embellished Bibles:***The Amplified Bible*

.

The Expanded Bible

.

Kretzmann's Commentary

.

Lexham English Bible

But [Or "And"] if the priest examines the diseased area of the skin's infection and if [Literally "look" or "behold"] its appearance is not deeper than the skin and there is no black hair in it, then [Or "and"] the priest shall confine the afflicted person with the diseased area of skin for seven days. And the priest shall examine the infection on the seventh day, and if [Literally "look" or "behold"] the diseased area of skin has not spread and it does not have bright red hair in it and the diseased area of the skin's appearance is not deeper than the skin, then [Or "and"] he shall shave himself, but [Or "and"] he shall not shave the diseased area of skin, and the priest shall confine the person with [The direct object is supplied from context in the English translation] the diseased area of skin a second time for seven days. And the priest shall examine the diseased area of skin on the seventh day, and if [Literally "look" or "behold"] the diseased area has not spread on the skin and its appearance is not deeper than the skin, then [Or "and"] the priest shall pronounce him clean, and he shall wash his garments, and he shall be clean.

The Pulpit Commentary

Syndein/Thieme

.

The Voice

.

**Bible Translations with Many Footnotes:**

College Press Bible Study

.

The Complete Tanach

.

The Geneva Bible

.

Kaplan Translation

.

NET Bible®

.

New American Bible (2011)

.

Rotherham's *Emphasized B.*

But <when the priest vieweth the spot and lo! there is ||no appearance|| of it deeper than the skin, and ||no dark hair|| is therein> then shall the priest shut up him that hath the plague-spot of scall seven days; and the priest shall view the spot on the seventh day, and lo! ≤if the scall hath not spread, and there hath not come to be therein yellow hair,—and ||the appearance of the scall|| is not deeper than the skin≥ then shall he shave himself, but <the scall> shall he not shave,— and the priest shall shut up him who hath the scall seven days more; then shall the priest view the scall on the seventh day and lo! <if the scall hath not spread in the skin, and ||the appearance thereof|| is not deeper than the skin> then shall the priest pronounce him clean, and he shall wash his clothes and be clean.

<sup>a</sup> Gt.: "in its appearance," as in ver. 5.

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| A Faithful Version          | .  |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | . continue   |
| Context Group Version       | And if the priest looks at the plague of the scall, and sees the appearance is not deeper than the skin, and there is no black hair in it, then the priest shall shut up [him who has] the plague of the scall seven days: And in the seventh day the priest shall look at the plague; and see if the scall has not spread, and there is in it no yellow hair, and the appearance of the scall is not deeper than the skin, then he shall be shaven, but the scall he shall not shave; and the priest shall shut up [him who has] the scall seven days more: and in the seventh day the priest shall look at the scall; and see if the scall has not spread in the skin, and the appearance is not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.   |
| English Standard Version    | . itching  |
| Green's Literal Translation | . stabilized   |
| Holy Bible Improved Edition | .  |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | . arrested   |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | ...and, given that the administrator will see the plague of eruption, and look, his appearance is not sunken from the skin, and the hair is not black as coal in him, and the administrator will cause to shut the plague of eruption seven days, and the administrator will see the plague in the seventh day, and look, the eruption did not spread across, and a yellow hair did not exist in him, and the appearance of the eruption was not sunken from the skin, and he will shave himself, but he will not shave the eruption, and the administrator will cause shut the eruption a second seven days, and the administrator will see the eruption in the seventh day, and look, the eruption did not spread across in the skin, and his appearance is not sunken from the skin, and the administrator will declare him clean, and he will wash his garments and he will be clean,... |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | . scaly  |
| Webster's Bible Translation | .  |
| World English Bible         | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | "And when the priest sees the plague of the scall, and lo, its appearance is not deeper than the skin, and there is no black hair in it, then has the priest shut up him who has the plague of the scall seven days.<br>"And the priest has seen the plague on the seventh day, and lo, the scall has not spread, and a shining hair has not been in it, and the appearance of the scall is not deeper than the skin, then he has shaved himself, but the scall he does not shave; and the priest has shut up him who has the scall a second seven days. And the priest has seen the scall on the seventh day, and lo, the scall has not spread in the skin, and its appearance is not deeper than the skin, and the priest has pronounced him clean, and he has washed his garments, and has been clean.  |

**The gist of this passage:**  
31-37

**Leviticus 13:31a**

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
|---|--|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| kîy (כי) [pronounced <i>kee</i> ]   | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition                       | Strong's #3588<br>BDB #471                     |
| Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .   |  |  |  |
| râ'âh (ראה) [pronounced <i>raw-AWH</i> ]  | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect               | Strong's #7200<br>BDB #906                     |
| kôhên (כהן) [pronounced <i>koh-HANE</i> ]   | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463                     |
| 'êth (את) [pronounced <i>ayth</i> ]   | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84                       |
| nega' (נעגה) [pronounced <i>NEH-gahg</i> ]  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| hinnêh (הנה) [pronounced <i>hin-NAY</i> ]   | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>  | interjection, exclamatory particle, demonstrative particle             | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |  |  |  |
| 'êyn (אין) [pronounced <i>ān</i> ]  | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>  | particle of negation; substantive of negation                          | Strong's #369<br>BDB #34                       |

## Leviticus 13:31a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| mar <sup>eh</sup> (מַרְאֵה)<br>[pronounced <i>mahr-EH</i> ] | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4758<br>BDB #909 |
| ‘âmôq (אֲמֹק)<br>[pronounced <i>gaw-MOHK</i> ]              | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i>                        | masculine singular adjective  | Strong's #6013<br>BDB #771 |
| min (מִן) [pronounced <i>min</i> ]                          | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>           | preposition of separation   | Strong's #4480<br>BDB #577 |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]                     | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article                                 | Strong's #5785<br>BDB #736 |

Much of this is v. 30b with a negative thrown in.

**Translation:** The priest will examine the diseased area and see that it does not appear to be deeper than the skin,...

What we are dealing with is a person with a skin disorder or a rash of some sort on their head or chins (V. 29). V. 29 is the set up, and v. 30 gave an instance of the priest concluding from the beginning that the person is unclean (meaning that the skin disorder is continuous and transmittable).

In the second set of examples, the priest is unable to come to a conclusion. A chief difference here is, the skin disorder is subdural in v. 30, and it appears to be a surface rash in v. 31.

## Leviticus 13:31b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s            |
|---|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| sê‘âr (שֵׁעָר) [pronounced <i>say-GAWR</i> ]                                | <i>hair, hairs; hair brisling up</i>  | masculine singular noun  | Strong's #8181<br>BDB #972  |
| shâchôwr/shâchôr (שַׁחֹוֹר/שַׁחֹר) [pronounced <i>shaw-KHORE</i> ]          | <i>black; used for skin, hair or horses</i>   | masculine singular adjective   | Strong's #7838<br>BDB #1007 |
| ‘êyn (אֵין) [pronounced <i>ān</i> ]   | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation  | Strong's #369<br>BDB #34    |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]                    | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88    |

**Translation:** ...and [there is] no black hair on it.



I don't know the medical significance of the hair, there was fine, yellowish hair observed in v. 30, and no black hair observed here.

| Leviticus 13:31c  |  |  |                                   |
|---|--|--|-----------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]      | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251         |
| çâgar (סָגַר) [pronounced <i>saw-GAHR</i> ]                                 | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil perfect              | Strong's #5462<br>BDB #688        |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                                | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463        |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84          |
| nega <sup>c</sup> (נֶגַע) [pronounced <i>NEH-gahg</i> ]                     | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct   | Strong's #5061<br>BDB #619        |
| netheq (נֶתֶק) [pronounced <i>NEH-thehk</i> ]                               | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>   | masculine singular noun with the definite article                      | Strong's #5424<br>BDB #683        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced <i>shib<sup>ec</sup>-GAW</i> ] | <i>seven</i>   | numeral feminine construct   | Strong's #7651<br>BDB #987 & #988 |
| yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]                               | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>   | masculine plural noun  | Strong's #3117<br>BDB #398        |

**Translation:** Then the priest will deliver [into quarantine for] seven days [the man with] a scab-covered disease area.

The priest is unable to come to a conclusion, so that man is put into quarantine. The key here is, the priest is going to see if the skin disease is spreading and if it is changing.

Leviticus 13:31 The priest will examine the diseased area and see that it does not appear to be deeper than the skin, and [there is] no black hair on it. Then the priest will deliver [into quarantine for] seven days [the man with] a scab-covered disease area.

Although most translations read that this is the *person* with the disease who is quarantined, that is not how the text reads.

| Leviticus 13:32a  |  |  |                                   |
|---|--|--|-----------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]     | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251         |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                                  | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #7200<br>BDB #906        |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                                | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463        |
| 'êth (אֵת) [pronounced <i>ayth</i> ]  | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84          |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]                                 | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619        |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                      | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88          |
| yôwm (יוֹם) [pronounced <i>yohm</i> ]                                       | <i>day; time; today or this day (with a definite article); possibly immediately</i>  | masculine singular noun with the definite article                      | Strong's #3117<br>BDB #398        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced <i>shib<sup>eb</sup>-GAW</i> ] | <i>seven</i>   | numeral feminine noun with the definite article                        | Strong's #7651<br>BDB #987 & #988 |

**Translation:** The priest will examine the diseased area on the seventh day...

The man with the skin disorder comes out after 7 days and the priest examines him.

| Leviticus 13:32b  |   |  |  |
|---|---|--|--|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

## Leviticus 13:32b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |  |  |                            |
| lô' (לֹא or אֵין)<br>[pronounced low]   | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| pâsâh (פָּשָׂה)<br>[pronounced paw-SAW]   | <i>to spread (out), increased in size</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #6581<br>BDB #832 |
| netheq (נִתְּחַ)<br>[pronounced NEH-thehk]  | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i> | masculine singular noun with the definite article              | Strong's #5424<br>BDB #683 |

**Translation:** ...and has seen that the scab has not spread...

Very importantly, the scab or rash has not spread.

## Leviticus 13:32c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>      | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| lô' (לֹא or אֵין)<br>[pronounced low]                              | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| hâyâh (הָיָה) [pronounced haw-YAW]                                 | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #1961<br>BDB #224 |
| sê'âr (שֵׁעָר) [pronounced say-ĠAWR]                               | <i>hair, hairs; hair brisling up</i>                                       | masculine singular noun  | Strong's #8181<br>BDB #972 |
| tsâhôb (צָהָב)<br>[pronounced tsaw-OBE]                            | <i>gleaming, yellow (ish)</i>  | masculine singular adjective                                   | Strong's #6669<br>BDB #843 |

**Translation:** ...and [that there] is no yellowish hair [growing from the infected area],...

There is no yellowish hair growing from the infected area.

## Leviticus 13:32d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 13:32d                                      |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
| mar <sup>e</sup> eh (מַרְאֵה)<br>[pronounced mahr-EH] | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>   | masculine singular construct                      | Strong's #4758<br>BDB #909 |
| netheq (נֶתֶק)<br>[pronounced NEH-thehk]              | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                                      | masculine singular noun with the definite article | Strong's #5424<br>BDB #683 |
| 'êyn (אֵין) [pronounced ān]                           | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation     | Strong's #369<br>BDB #34   |
| 'âmôq (אֲמֹק)<br>[pronounced gaw-MOHK]                | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i>  | masculine singular adjective                      | Strong's #6013<br>BDB #771 |
| min (מִן) [pronounced min]                            | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation                         | Strong's #4480<br>BDB #577 |
| gôwr (גֹּוֹר) [pronounced gohr]                       | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** ...and [this] scab-covered area does not appear to be deeper than the skin.

The skin problem continues to be only on the surface of the man's skin.

Leviticus 13:32 The priest will examine the diseased area on the seventh day and has seen that the scab has not spread and [that there] is no yellowish hair [growing from the infected area], and [this] scab-covered area does not appear to be deeper than the skin.

Again, we stop mid-sentence.

| Leviticus 13:33a   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| gâlach (גָּלַח)<br>[pronounced gaw-LAKH]                           | <i>to shave oneself [of one's beard or head], to shave off, to cut off [from oneself]</i> | 3 <sup>rd</sup> person masculine singular, Hithpael perfect | Strong's #1548<br>BDB #164 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |

| Leviticus 13:33a                      |   |  |                            |
|---------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| 'êth (אֵת) [pronounced ayth]          | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| netheq (נֶתֶק) [pronounced NEH-thehk] | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                                    | masculine singular noun with the definite article                      | Strong's #5424<br>BDB #683 |
| lô' (לֹא or אֵין) [pronounced low]    | <i>not, no</i>  | negates the word or action that follows; the absolute negation         | Strong's #3808<br>BDB #518 |
| gâlach (גָּלַח) [pronounced gaw-LAKH] | <i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect              | Strong's #1548<br>BDB #164 |

**Translation:** He will shave himself, but the scab-covered area is not shaved.

The man is to shave himself (I assume beard for certain; and hair on his head if that is where the skin disorder is), but the scab-covered area or the rash is not shaven.

| Leviticus 13:33b   |  |  |                                   |
|--|--|--|-----------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]                    | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251         |
| çâgar (סָגַר) [pronounced saw-GAHR]  | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i>                   | 3 <sup>rd</sup> person masculine singular, Hiphil perfect              | Strong's #5462<br>BDB #688        |
| kôhên (כֹּהֵן) [pronounced koh-HANE]   | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463        |
| 'êth (אֵת) [pronounced ayth]   | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84          |
| netheq (נֶתֶק) [pronounced NEH-thehk]  | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i> | masculine singular noun with the definite article                      | Strong's #5424<br>BDB #683        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> -GAW] | <i>seven</i>   | numeral feminine construct   | Strong's #7651<br>BDB #987 & #988 |

| Leviticus 13:33b                                 |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
| yâmîym (יָמִים)<br>[pronounced yaw-<br>MEEM]     | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>   | masculine plural noun                                   | Strong's #3117<br>BDB #398  |
| shênîyth (שֵׁנִי)<br>[pronounced shay-<br>NEETH] | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular<br>numeral ordinal;<br>feminine form | Strong's #8145<br>BDB #1041 |

**Translation:** The priest will then deliver over [into quarantine the man with] the scab-covered area for another seven days.

There is not enough for the priest to make a final determination; so he puts the man into quarantine for another 7 days.

Leviticus 13:33 He will shave himself, but the scab-covered area is not shaved. The priest will then deliver over [into quarantine the man with] the scab-covered area for another seven days.

This is a difficult maneuver—the hair of the affected area is removed, but the diseased person is careful not to scrape away the infected skin.

| Leviticus 13:34a   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced<br>raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal perfect                    | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced<br>koh-HANE]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun<br>with the definite article                         | Strong's #3548<br>BDB #463 |
| 'êth (אֵת) [pronounced<br>ayth]                                    | generally untranslated; possibly be translated <i>to, toward</i> (s)   | mark of a direct object;<br>indicates next word is<br>the object of the verb | Strong's #853<br>BDB #84   |
| netheq (נֶתֶק)<br>[pronounced NEH-thehk]                           | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                       | masculine singular noun<br>with the definite article                         | Strong's #5424<br>BDB #683 |
| b <sup>e</sup> (בּ) [pronounced b <sup>eh</sup> ]                  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                                    | a preposition of proximity   | No Strong's #<br>BDB #88   |



## Leviticus 13:34a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s                  |
|---|---|---|-----------------------------------|
| yôwm (יוֹם) [pronounced yohm]   | <i>day; time; today or this day (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117<br>BDB #398        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shib <sup>ec</sup> v <sup>ec</sup> -GAW] | <i>seven</i>  | numeral feminine noun with the definite article   | Strong's #7651<br>BDB #987 & #988 |

**Translation:** The priest will [again] examine the scab-covered area on the 14<sup>th</sup> day [lit, the seventh day],...

After the second 7 days, the priest reexamines the man.

## Leviticus 13:34b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|---|---|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced hin-NAY]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

|   |  |  |                            |
|---|--|--|----------------------------|
| lô' (אוֹל or אֵל) [pronounced low]                              | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| pâsâh (פָּשַׁח) [pronounced paw-SAW]                            | <i>to spread (out), increased in size</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #6581<br>BDB #832 |
| netheq (נִתְּחַ) [pronounced NEH-thehk]                         | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i> | masculine singular noun with the definite article              | Strong's #5424<br>BDB #683 |
| b <sup>e</sup> (בּ) [pronounced b <sup>eh</sup> ]               | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>              | a preposition of proximity                                     | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                                 | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article              | Strong's #5785<br>BDB #736 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |

## Leviticus 13:34b

| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s           |
|---|---|---|----------------------------|
| mar <sup>e</sup> eh (מַרְאֵה)<br>[pronounced mahr-EH] | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>   | masculine singular noun with the definite article | Strong's #4758<br>BDB #909 |
| 'êyn (אֵין) [pronounced ān]                           | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation     | Strong's #369<br>BDB #34   |
| 'âmôq (אֲמֹק)<br>[pronounced gaw-MOHK]                | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i>  | masculine singular adjective                      | Strong's #6013<br>BDB #771 |
| min (מִן) [pronounced min]                            | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation                         | Strong's #4480<br>BDB #577 |
| gôwr (גֹּוֹר) [pronounced gohr]                       | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article | Strong's #5785<br>BDB #736 |

**Translation:** ...and he sees that the scab-covered region has still not spread along the skin and [that] it appears to not be deep into the skin.

The two most important considerations are, that the rash/skin disorder is not spreading and it is not subdural.

## Leviticus 13:34c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâhêr (טָהַר) [pronounced taw-HAIR]                                | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect                                 | Strong's #2891<br>BDB #372 |
| 'êth (אֵת) [pronounced ayth]                                       | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>   | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                               | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                       | Strong's #3548<br>BDB #463 |

**Translation:** [Based upon that information,] the priest will pronounce the man clean.

Based upon this information, the priest pronounces this man clean. This means he can return to his normal life and relationships.

## Leviticus 13:34d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]        | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i> ]                                 | <i>to wash [garments, a person]; to make wash</i>  | 3 <sup>rd</sup> person masculine singular, Piel perfect                         | Strong's #3526<br>BDB #460 |
| b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ] | <i>garments, clothes, clothing, apparel; possibly blankets</i>   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #899<br>BDB #93   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]        | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]                                   | <i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                          | Strong's #2891<br>BDB #372 |

This is equivalent to v. 6d.

**Translation:** The man [lit., *he*] will wash his own garments and he will be [considered to be] cleansed.

The man must then wash his own garments; and from that point on, he is considered clean. Perhaps there is a concern that there may be some irritant remaining on the clothing, which must be removed.

Leviticus 13:34 The priest will [again] examine the scab-covered area on the 14<sup>th</sup> day [lit, the seventh day], and he sees that the scab-covered region has still not spread along the skin and [that] it appears to not be deep into the skin. [Based upon that information,] the priest will pronounce the man clean. The man [lit., *he*] will wash his own garments and he will be [considered to be] cleansed.

Here the infected person is not only pronounced clean, but he is told to wash his clothes as well.

Leviticus 13:31–34 The priest will examine the diseased area. If the scab does not appear to be subdural, and there is no black hair growing from the scab, then the priest will put the man into quarantine for seven days. After seven days, the priest will re-examine the man. If the scab-covered area has not spread, that there is no yellowish hair growing from the scab, and the diseased area does not appear to be subdural, then the priest will quarantine the man for a second seven day period. The man comes out of quarantine and the priest examines him on the 14<sup>th</sup> day. The priest will look to see if the scab-covered area has spread and confirms that the scab-covered area is not subdural. If it has not spread and the diseased area is not subdural, then the priest will pronounce the man clean and he will permanently come out of quarantine. The man will then wash his own clothing and he will be able to interact with people once again, as a cleansed man.

And if spread, spreads the scab-covered area on the skin after his cleansing; and has seen him the priest, and behold, has spread the scab-covered region on the skin. Has not sought out the priest for the hair the yellowish—unclean he [is]. And if in his eyes has stood a scab-covered region and [the] hair [is] black sprung up in him and is healed the scab-covered region, clean he [is] and has pronounced [him] clean the priest.

Leviticus  
13:35–37

If the scab-covered region clearly spreads across the skin after his cleansing; and the priest has examined him and has seen that the severe skin rash has spread on the skin; [then] the priest will not seek [to see if] the hair [is] yellowish; the man [lit., *he*] [is] unclean. But if he observed [lit., *in his eyes*] that the scab-covered region is stable and black hair has grown up in the scab-covered region [lit., *in it*], [then] the skin rash is healed [and] the man [lit., *he*] [is] clean. The priest will pronounce him clean.

If a man is cleansed, but then the priest examines the man and it is clear that his scab-covered skin is spreading across the skin, then the priest will not need to recheck the hair in the damaged tissue—the man is unclean. But if the priest sees that the scab-covered region is stable and that black hair is growing through the region, then the man is determined to be clean and the priest will pronounce him as clean.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if spread, spreads the scab-covered area on the skin after his cleansing; and has seen him the priest, and behold, has spread the scab-covered region on the skin. Has not sought out the priest for the hair the yellowish—unclean he [is]. And if in his eyes has stood a scab-covered region and [the] hair [is] black sprung up in him and is healed the scab-covered region, clean he [is] and has pronounced [him] clean the priest.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

But if after his cleansing the spot spread again in the skin:

He shall seek no more whether the hair be turned yellow, because he is evidently unclean.

But if the spot be stayed, and the hair be black, let him know that the man is healed: and let him confidently pronounce him clean.

Aramaic ESV of Peshitta

But if the itch spreads in the skin after his cleansing,

then the priest shall examine him; and behold, if the itch has spread in the skin, the priest shall not look for the yellow hair; he is unclean.

But if in his eyes the itch is arrested, and black hair has grown in it; the itch is healed, he is clean. The priest shall pronounce him clean.

V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

But if the scall spread much in the skin after his cleansing;

Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he [is] unclean.

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

Updated Brenton (Greek)

But if the scurf has indeed spread in the skin after he has been purified,

then the priest shall look, and behold, if the scurf has spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean. But if the scurf remain before him in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean.

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | But if the disease in his skin becomes worse after he has been made clean, Then the priest is to see him: and if the mark is increased, the priest, without looking for the yellow hair, will say that he is unclean. But if, in his opinion, the growth is stopped, and black hair has come up on it, the disease has gone; he is clean and the priest will say that he is clean.                   |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | But if the disease spreads on the skin after the person has become clean, then the priest must look at the person again. If the disease has spread, the priest does not need to look for yellow hair. The person is unclean. But if the priest thinks that the disease has stopped, and black hair is growing in it, the disease has healed. The person is clean, and the priest must announce this. |
| God's Word™               | But if the scab spreads after the person has been declared clean, the priest will make another examination. If the scab has spread on the skin, the priest does not have to look for yellow hair. The person is unclean. But if he sees that the scab hasn't spread and black hair grows on it, the scab is healed. The person is clean, so the priest must declare him clean.                       |
| Good News Bible (TEV)     | But if the sore spreads after you have been pronounced clean, the priest shall examine you again. If the sore has spread, he need not look for yellowish hairs; you are obviously unclean. But if in the priest's opinion the sore has not spread and healthy hairs are growing in it, the sore has healed, and the priest shall pronounce you ritually clean.                                       |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | Later, if the itch starts spreading, even though the hair is still healthy, the priest will say, "You are unclean." But if he thinks you are completely well, he will say, "You are clean."  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | But if the sore later spreads, the priest must examine him again. If the itch has spread, the priest does not need to look for yellow hair, because it is clear that the person has a contagious skin disease. However, if the priest thinks that the spot has not changed, and if healthy hair is growing in that area, it is clear that the itch has healed, and the priest will declare that the person is fit to be with other people again. |

**Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |  |
|------------------------------|--|
| Berean Study Bible           | . outbreak   |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | "But if the scales spread on the skin after his cleansing, and the priest examines it and finds the scale to have spread on the skin, the priest need not look for yellowish hair, since he is clean. If in his opinion, the scab remained the same and a black hair grew in it, then the scab has healed. He's clean. The priest is to declare him clean.                                     |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Urim-Thummim Version         | But if the skin eruption spreads out in the skin after his cleansing, then the priest will look on him and if the skin eruption is developed in the skin, the priest will not look for yellow hair, he is unclean. But if the skin eruption's appearance is abated, and there is black hair grown up in it, the eruption is healed and he is clean and the priest will pronounce him as clean. |
| Wikipedia Bible Project      | And spread if the scall did spread in the skin, after his purification. And the priest saw him, and here the scall has spread in the skin, the priest will not wrangle over the yellow hair--- he is defiled. And if in his eyes the scall has stayed and black hair has grown in it, the scall has healed. He is pure, and the priest purified him.   |

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .



|                            |   |
|----------------------------|---|
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | .   |
| Tree of Life Version       | But if the scab spreads in the skin after his cleansing, then the kohen is to examine him, and behold, if the scab has spread in the skin, the kohen may not look for the yellow hair, he is unclean. But if he sees the scab is stopped and black hair has grown in it, the scab is healed, and he is clean. The kohen should pronounce him clean. |

### Weird English, Old English, Anachronistic English Translations:

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | BUT IF THE LESION BE INDEED SPREAD IN THE SKIN AFTER HE HAS BEEN PURIFIED,<br>THEN THE PRIEST SHALL LOOK, AND, BEHOLD, IF THE LESION BE SPREAD IN THE SKIN, THE PRIEST SHALL NOT EXAMINE CONCERNING THE YELLOW HAIR, FOR HE IS UNCLEAR.<br>BUT IF THE LESION REMAIN BEFORE HIM IN ITS PLACE, AND A DARK HAIR SHOULD HAVE ARISEN IN IT, THE LESION IS HEALED: HE IS CLEAN, AND THE PRIEST SHALL PRONOUNCE HIM CLEAN. |
| Awful Scroll Bible         | Was the scab to spread a spreading in the skin, after his cleansing, the priest is to have looked at the scab, even it is to have spread in the skin - was the priest to seek for gleaming hair? - He is unclean.<br>Is the scab to his eyes, to have persisted, and black hair is to have grown, the scab is to have healed, he is clean, even the priest is to have pronounced him clean.                         |
| Concordant Literal Version | Yet if the scall should have diffused, yea diffused on the skin after his cleansing, then the priest will examine him, and behold, if the scall has diffused on the skin, the priest shall make no quest for yellow hair. He is unclean.<br>Yet if, in his eyes, the scall stays and dusky hair has sprouted on it, the scall is healed. He is clean, and the priest will pronounce him clean.                      |
| Darby Translation          | .   |
| exeGesés companion Bible   | And if in spreading, the scall spreads in the skin after his purifying;<br>then the priest sees him: and behold,<br>if the scall spread in the skin,<br>the priest seeks not for yellow hair;<br>- he is foul.<br>But if, in his eyes, the scall stands<br>and dark hair sprouts therein; the scall is healed:<br>- he is pure:<br>and the priest pronounces him purified.  |
| Orthodox Jewish Bible      | But if the scale spread much in the skin after his tohorah,<br>Then the kohen shall examine him; and, hinei, if the scale be spread in the skin, the kohen need not seek for yellow hair; he is tamei.<br>But if the scale be in his sight unchanged, and that there is black hair grown up therein; the scale is healed, he is tahor; and the kohen shall pronounce him tahor.                                     |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | But [Or "And"] if the diseased area of skin has not spread further on the skin after his cleansing, then [Or "and"] the priest shall examine him, and if [Literally "look" or "behold"] the diseased area of skin has spread on the skin, the priest shall not inspect for |

**bright** [Hebrew “the bright”] **red hair**—he is unclean. But [Or “And”] if, in his eyes, the diseased area of skin has stayed unchanged and black hair has grown in it, the diseased area of skin is healed—he is clean, and the priest shall pronounce him clean.

The Pulpit Commentary  
Syndein/Thieme  
The Voice

## Bible Translations with Many Footnotes:

College Press Bible Study  
The Complete Tanach  
The Geneva Bible  
Kaplan Translation  
NET Bible®  
New American Bible (2011)  
Rotherham's *Emphasized B.*

But <if the scall ||do indeed spread|| in the skin,—after he hath been pronounced clean> then shall the priest take a view, and lo! <if the scall hath spread in the skin> the priest shall not search for the yellow hair— <unclean> he is'. But <if ||in his eyes||<sup>a</sup> the scall is at a stay\_ and dark hair hath grown up therein> the scall is healed'\_ <clean> he is',— and the priest shall pronounce' him clean.

<sup>a</sup> Gt.: “in its appearance,” as in ver. 5.

**Literal, almost word-for-word, renderings:**

- A Faithful Version
- Bond Slave Version
- C. Thompson (updated) OT
- Charles Thompson OT
- Context Group Version

. continue

But if the scall spreads abroad in the skin after his cleansing, then the priest shall look at him; and see if the scall has spread in the skin, the priest shall not seek for the yellow hair; he is unclean. But if in his eyes the scall has stayed, and black hair has grown up in it; the scall is healed, he is clean: and the priest shall pronounce him clean.

|                             |               |
|-----------------------------|---------------|
| English Standard Version    | itching       |
| Green's Literal Translation | stabilized    |
| Holy Bible Improved Edition | .             |
| Literal Standard Version    | .             |
| Modern English Version      | .             |
| Modern Literal Version 2020 | arrested      |
| Modern KJV                  | .             |
| New American Standard B.    | .             |
| New European Version        | .             |
| New King James Version      | .             |
| Niobi Study Bible           | .             |
| Owen's Translation          | .             |
| Revised Mechanical Trans.   | ...but if the |

...but if the eruption completely spread across in the skin after his cleaning, then the administrator will see him, and look, the eruption spread across in the skin, the administrator will not investigate for the yellow hair, he is dirty, but if in his eyes the eruption stands and a black as coal hair sprang up in him, the eruption is healed, he is clean, and the administrator will declare him clean....

Updated Bible Version 2.17 .  
A Voice in the Wilderness . scaly  
Webster's Bible Translation .

World English Bible  
 Young's Literal Translation  
 Young's Updated LT

“And if the scall spread greatly in the skin after his cleansing, and the priest has seen him, and lo, the scall has spread in the skin, the priest seeks not for the shining hair, he is unclean; and if in his eyes the scall has stayed, and black hair has sprung up in it, the scall has been healed—he is clean—and the priest has pronounced him clean..

**The gist of this passage:**  
 35-37

| Leviticus 13:35   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʾîm (אִם) [pronounced <i>eem</i> ]  | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle   | Strong's #518<br>BDB #49   |
| pâsâh (פָּשָׁה)<br>[pronounced <i>paw-SAW</i> ]                           | <i>to spread (out), increased in size</i>   | Qal infinitive absolute  | Strong's #6581<br>BDB #832 |
| pâsâh (פָּשָׁה)<br>[pronounced <i>paw-SAW</i> ]                           | <i>to spread (out), increased in size</i>   | 3 <sup>rd</sup> person feminine singular, Qal imperfect                          | Strong's #6581<br>BDB #832 |
| netheq (נֶתֶק)<br>[pronounced <i>NEH-thehk</i> ]                          | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                                      | masculine singular noun with the definite article                                | Strong's #5424<br>BDB #683 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                    | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר)<br>[pronounced <i>gohr</i> ]                                | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article                                | Strong's #5785<br>BDB #736 |
| ʾachârêy (אַחֲרָי)<br>[pronounced <i>ah-kuh-RAY</i> ]                     | <i>behind, after; following; after that, afterwards; hinder parts</i>   | preposition; plural form; construct form   | Strong's #310<br>BDB #29   |
| ṭohôrâh (טֹהֲרָה)<br>[pronounced <i>toh-or-AW</i> ]                       | <i>a (ceremonial) purifying, a cleansing, purification, purity, cleanness</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2893<br>BDB #372 |

**Translation:** If the scab-covered region clearly spreads across the skin after his cleansing;...

I have no idea what this is a separate verse.

We are not told what this cleansing is. I would suppose that this is a combination of the priest pronouncing a man cleansed and the washing of the man and his clothes (as per the end of v. 34). So, everything was carefully

checked and watched, but after all is said and done, the scar-covered region seems to be spreading out further along the person's skin.

Leviticus 13:35 *If the scab-covered region clearly spreads across the skin after his cleansing;...*

So it appeared as though everything was okay after the itch was shut up; however now it has spread.

| Leviticus 13:36a  |   |  |  |
|---|---|--|--|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]  | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7200<br>BDB #906                     |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]  | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article  | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]  | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle   | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |   |  |  |
| pâsâh (פָּשָׂא) [pronounced <i>paw-SAW</i> ]  | <i>to spread (out), increased in size</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #6581<br>BDB #832                     |
| netheq (נֶתֶק) [pronounced <i>NEH-thehk</i> ]   | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                                | masculine singular noun with the definite article  | Strong's #5424<br>BDB #683                     |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88                       |
| gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]   | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article  | Strong's #5785<br>BDB #736                     |

**Translation:** *...and the priest has examined him and has seen that the severe skin rash has spread on the skin;...*

The priest carefully examines the man and sees himself that the skin rash is spreading further on the man's skin.

| Leviticus 13:36b                       |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| lō' (לו' or אל') [pronounced low]      | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| bâqar (בָּקַר) [pronounced baw-KAHR]   | <i>to search out, to seek, to look for; to consider, to reflect; to inquire</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect        | Strong's #1239<br>BDB #133 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]   | <i>priest; principal officer or chief ruler</i>                                 | masculine singular noun with the definite article              | Strong's #3548<br>BDB #463 |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| sê'âr (שֵׂאֵר) [pronounced say-ḠAWR]   | <i>hair, hairs; hair brisling up</i>  | masculine singular noun with the definite article              | Strong's #8181<br>BDB #972 |
| tsâhôb (צָהָב) [pronounced tsaw-OBE]   | <i>gleaming, yellow (ish)</i>   | masculine singular adjective with the definite article         | Strong's #6669<br>BDB #843 |

**Translation:** ...[then] the priest will not seek [to see if] the hair [is] yellowish;...

Under these circumstances, the hair growth is immaterial. The skin tissue has already been determined to be seriously diseased.

| Leviticus 13:36c                   |   |   |                            |
|------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| ṭâmê' (טָמֵא) [pronounced taw-MAY] | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i> | masculine singular adjective  | Strong's #2931<br>BDB #379 |
| hûw' (הוּא) [pronounced hoo]       | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>        | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** ...the man [lit., he] [is] unclean.

The man himself is therefore unclean, and should not closely associate with anyone.

Leviticus 13:36 ...and the priest has examined him and has seen that the severe skin rash has spread on the skin; [then] the priest will not seek [to see if] the hair [is] yellowish; the man [lit., he] [is] unclean.

Recall that the hair has been shaved off; there might be very little to look at. The Word of God does not want the priest to look too closely or poke around too closely in case the disease is infectious.

| Leviticus 13:37a   |   |  |   |
|--|---|--|---|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                 |
| ʾîm (אִם) [pronounced <i>eem</i> ]   | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle   | Strong's #518<br>BDB #49                  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88                  |
| ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]   | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>  | feminine dual noun with the 3 <sup>rd</sup> person singular suffix                   | Strong's #5869<br>(and #5871)<br>BDB #744 |
| This phrase is literally <i>in his eyes</i> , but it can be translated <i>in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]</i> . |   |  |   |
| ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]  | <i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                               | Strong's #5975<br>BDB #763                |
| netheq (נֶתֶק) [pronounced <i>NEH-thehk</i> ]  | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                                      | masculine singular noun with the definite article                                    | Strong's #5424<br>BDB #683                |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251                 |
| sêʾar (שָׁעַר) [pronounced <i>say-GAWR</i> ]   | <i>hair, hairs; hair brisling up</i>  | masculine singular noun  | Strong's #8181<br>BDB #972                |
| shâchôwr/shâchôr (שֹׁחַד/שֹׁחֹר) [pronounced <i>shaw-KHORE</i> ]   | <i>black; used for skin, hair or horses</i>   | masculine singular adjective   | Strong's #7838<br>BDB #1007               |
| tsâmach (צָמַח) [pronounced <i>tsaw-MAHKH</i> ]  | <i>to sprout, to spring up, to spring forth</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                               | Strong's #6779<br>BDB #855                |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88                  |

**Translation:** But if he observed [lit., *in his eyes*] that the scab-covered region is stable and black hair has grown up in the scab-covered region [lit., *in it*],...

The priest examines a man and notices that the scab-covered region is stable and not spreading.



Black hair is the normal colored hair. So, what appears to be the case is, the black hair which would normally grow is starting to grow again. It would be planted beneath the scab-covered region, but it would go through the scab tissue.

| Leviticus 13:37b  |  |   |                                    |
|---|--|---|------------------------------------|
| Hebrew/Pronunciation                                      | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                   |
| râphâ' (רָפָה)<br>[pronounced raw-FAW]                    | <i>to be healed, to be restored to health; can be used figuratively of healing a nation undergoing suffering, or of people in distress</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect   | Strong's #7495<br>BDB #950         |
| netheq (נֶתֶק)<br>[pronounced NEH-thehk]                  | <i>a [severe] skin rash, a scab-covered region; a scab; the tearing off [of skin], an eruption of skin; itch</i>                           | masculine singular noun with the definite article   | Strong's #5424<br>BDB #683         |
| ṭâhōwr (טָהוֹר)<br>ṭâhōr (טָהֹר) [pronounced<br>taw-HOHR] | <i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>   | masculine singular adjective  | Strong's #2889 &<br>#2890 BDB #373 |
| hûw' (הוּ) [pronounced<br>hoo]                            | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214         |

**Translation:** ...[then] the skin rash is healed [and] the man [lit., he] [is] clean.

If those things are determined true, then the man is determined to be clean.

| Leviticus 13:37c   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                  | No Strong's #<br>BDB #251  |
| ṭâhêr (טָהַר) [pronounced<br>taw-HAIR]                             | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect | Strong's #2891<br>BDB #372 |
| kôhên (כֹּהֵן) [pronounced<br>koh-HANE]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article       | Strong's #3548<br>BDB #463 |

**Translation:** The priest will pronounce him clean.

The priest will declare the man to be clean as a result.

Leviticus 13:37 But if he observed [lit., *in his eyes*] that the scab-covered region is stable and black hair has grown up in the scab-covered region [lit., *in it*], [then] the skin rash is healed [and] the man [lit., *he*] [is] clean. The priest will pronounce him clean.

I am certain that there can be some underlying meaning here dealing with the old sin nature; however, these are primarily laws of quarantine and disease.

Leviticus 13:35–37 If a man is cleansed, but then the priest examines the man and it is clear that his scab-covered skin is spreading across the skin, then the priest will not need to recheck the hair in the damaged tissue—the man is unclean. But if the priest sees that the scab-covered region is stable and that black hair is growing through the region, then the man is determined to be clean and the priest will pronounce him as clean.

And a man or a woman that is in a skin of their body (unusual) blemishes (unusual) blemishes a pale white; and has seen the priest and behold in a skin of their body (unusual) blemishes a faint pale [coloration]. A skin discoloration he [is] breaking out on the skin; clean he [is].

Leviticus  
13:38–39

When a man or a woman has pale white (unusual) blemishes on their epidermis, the priest will examine [them] and has observed that [they are] faint, pale blemishes on the epidermis. It [is] a (simple) skin discoloration [which is] occurring [lit., *breaking out*] on the skin; that person [lit., *he*] [is] clean.

When a man or woman notices some unusual blemishes on their skin, they will go to the priest to be examined. If the priest sees that they are harmless blemishes on the skin, then that person will be declared clean.

Here is how others have translated this verse:

#### Ancient texts:

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | And a man or a woman that is in a skin of their body (unusual) blemishes (unusual) blemishes a pale white; and has seen the priest and behold in a skin of their body (unusual) blemishes a faint pale [coloration]. A skin discoloration he [is] breaking out on the skin; clean he [is]. |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | If a whiteness appear in the skin of a man or a woman, The priest shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the leprosy, but a white blemish, and that the man is clean.   |
| Aramaic ESV of Peshitta     | "When a man or a woman has bright spots in the skin of the body, even white bright spots; then the priest shall examine them; and behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash, it has broken out in the skin; he is clean.               |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | If a man also or a woman have in the skin of their flesh bright spots, [even] white bright spots; Then the priest shall look: and, behold, [if] the bright spots in the skin   |

|                         |   |
|-------------------------|---|
|                         | of their flesh [be] darkish white; it [is] a freckled spot [that] groweth in the skin; he [is] clean.   |
| Updated Brenton (Greek) | And if a man or woman should have in the skin of their flesh spots of a bright whiteness,<br>then the priest shall look; and behold, there being bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it burst forth in the skin of his flesh; he is clean. |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And if a man or a woman has bright marks on the skin of their flesh, that is, bright white marks,<br>Then the priest is to see them: and if the white marks on their skin are not very bright, it is a skin disease which has come out on the skin; he is clean. |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | "If anyone has white spots on the skin, a priest must look at them. If the spots on that person's skin are dull white, the disease is only a harmless rash. That person is clean.  |
| God's Word™               | "If a man or a woman has white irritated areas of skin, the priest will make an examination. If the irritated areas on the skin are pale white, a rash has developed on the skin. The person is clean.   |
| Good News Bible (TEV)     | When any of you, male or female, have white spots on the skin, the priest shall examine you. If the spots are dull white, it is only a blemish that has broken out on the skin; you are ritually clean.  |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | If white spots break out on your skin, but the priest discovers that it is only a rash, he will say, "You are clean."  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | When a man or a woman has white spots on the skin, the priest should examine them. But if the spots are dull white, it is only a rash, and the priest will declare that the person is fit to be with other people. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | .   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | "If a man or a woman has a light or whitish spot in the skin of their body, when the priest examines it and finds that there is a light or dull white patch of the skin on the body, it's a harmless skin eruption that has spread on the skin. The person is clean." |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | .   |
| Urim-Thummim Version         | .   |
| Wikipedia Bible Project      | And a man or woman who will have in the skin of their flesh rashes, white rashes. And the priest saw, and here in the skin of their flesh there are white rashes. It is tetter which has bloomed in the skin, he is pure.   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Hebrew Transliteration S.  | .   |
| The Israel Bible           | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | .   |
| Tree of Life Version       | Suppose a man or a woman has bright spots on the skin of the body—bright white spots. Then the kohen is to examine them, and behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash broken out in the skin. He is clean. |

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

|                     |   |
|---------------------|---|
| Alpha & Omega Bible | AND IF A MAN OR WOMAN SHOULD HAVE IN THE SKIN OF THEIR FLESH SPOTS OF A BRIGHT WHITENESS, THEN THE PRIEST SHALL LOOK; AND, BEHOLD, THERE BEING BRIGHT SPOTS OF A BRIGHT WHITENESS IN THE SKIN OF THEIR FLESH, IT IS ECZEMA; IT BURST FORTH IN THE SKIN OF HIS FLESH; HE IS CLEAN. |
|---------------------|---|

|   |  |
|---|--|
| Awful Scroll Bible                            | Is there of a man or woman, in the skin of their flesh, to be bright spots, even white bright spots,<br>the priest is to have looked at the bright spots, in the skin of their flesh, it is dim white, it is a skin spot that is to have developed in the skin, he is clean. |
| Concordant Literal Version                    | When a man or a woman comes to have blotches on the skin of their flesh, white blotches, then the priest will examine, and behold, if on the skin of their flesh the blotches are inconspicuous white, it is an eruption; it has budded on the skin. He is clean.            |
| Darby Translation<br>exeGeses companion Bible | .<br>And when a man or a woman<br>has bright spots in the skin of their flesh<br>- white bright spots;<br>and the priest sees: and behold,<br>the bright spots in the skin of their flesh faded white;<br>it is a freckled spot blossoming in the skin:<br>- he is pure.     |
| Orthodox Jewish Bible                         | If an ish also or an isha have in the skin of their basar bright spots, even white bright spots,<br>Then the kohen shall examine; and, hinei, if the bright spots in the skin of their basar be faint white, it is a bohak spot that groweth in the skin; he is tahor.       |
| Rotherham's <i>Emphasized B.</i>              | .  |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | .   |
| Kretzmann's Commentary     | .   |
| Lexham English Bible       | "And when a man or a woman has [Literally "becomes"] spots on their body's skin, white spots, then [Or "and"] the priest shall examine them , [The direct object is supplied from context in the English translation] and if [Literally "look" or "behold"] the spots on their body's skin are a faded white, it is a skin rash; it has broken out on the skin—it is clean. |
| The Pulpit Commentary      | .   |
| Syndein/Thieme             | .   |
| The Voice                  | .   |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | .   |
| The Complete Tanach              | .   |
| The Geneva Bible                 | .   |
| Kaplan Translation               | .   |
| NET Bible®                       | .   |
| New American Bible (2011)        | .   |
| Rotherham's <i>Emphasized B.</i> | And <when either   man or woman   hath in the skin of their flesh, bright spots,—bright spots that are white> then shall the priest take a view, and lo! <if   in the skin of their flesh   are bright spots, that are dull white> <dead white spot> <sup>b</sup> it is', that hath broken through in the skin—<clean> he is'.<br><sup>b</sup> "A harmless eruption on the skin"—O.G. "A tetter"—P.B. |

### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| A Faithful Version | Also if a man or a woman has bright spots in the skin of their flesh, white bright spots, Then the priest shall look. And behold, if pale white bright spots are in the skin of their flesh, it is a pale spot springing up in the skin. He is clean. |
|--------------------|---|

|                             |   |
|-----------------------------|---|
| Bond Slave Version          | .   |
| C. Thompson (updated) OT    | .   |
| Charles Thompson OT         | And if any man or woman hath shining spots on the skin of the flesh, of a shining whiteness; and the priest, upon viewing it, see in the skin of the flesh spots of a shining whiteness, it is a kind of leucophlegmacy; it springeth up in the skin of the flesh; he is clean. |
| Context Group Version       | And when a man or a woman has in the skin of the flesh bright spots, even white bright spots; then the priest shall look; and see if the bright spots in the skin of their flesh are of a dull white, it is a tetter, it has broken out in the skin; he is clean.               |
| English Standard Version    | . leukoderma  |
| Green's Literal Translation | .   |
| Holy Bible Improved Edition | .   |
| Literal Standard Version    | And when a man or woman has bright spots in the skin of their flesh, white bright spots, and the priest has seen, and behold, white [and] faded bright spots [are] in the skin of their flesh—it [is] a freckled spot broken out in the skin; he [is] clean.                    |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | ...and a man or woman that exists in the skin of their flesh white bright spots, and the administrator will see, and look, in the skin of their flesh are dim white bright spots, he is a rash burst out in the skin, he is clean,...   |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | “And when a man or woman has in the skin of their flesh bright spots, white bright spots, and the priest has seen, and lo, in the skin of their flesh white weak bright spots, it is a freckled spot broken out in the skin; he is clean.                                       |

**The gist of this passage:**  
38-39

| Leviticus 13:38   |  |   |                           |
|---|--|---|---------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                              | simple wâw conjunction  | No Strong's #<br>BDB #251 |
| ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]                                 | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>                 | masculine singular noun (sometimes found where we would use a plural) | Strong's #376<br>BDB #35  |
| ʾôw (אוּ) [pronounced <i>oh</i> ]                                       | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | disjunctive conjunction   | Strong's #176<br>BDB #14  |
| ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]                       | <i>woman, wife; female [of animals]</i>  | feminine singular noun  | Strong's #802<br>BDB #61  |



| Leviticus 13:38                                   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| kîy (כי) [pronounced kee]                         | <i>for, that, because; when, at that time, which, what time</i>                                     | explanatory or temporal conjunction; preposition                                | Strong's #3588<br>BDB #471 |
| hâyâh (הָיָה) [pronounced haw-YAW]                | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect                        | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gôwr (רוּעַ) [pronounced gohr]                    | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular construct  | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]             | <i>flesh, skin; body; animal meat</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1320<br>BDB #142 |
| bahereth (תִּקְחָהּ) [pronounced bah-HEH-reth]    | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>                           | feminine plural noun  | Strong's #934<br>BDB #97   |
| bahereth (תִּקְחָהּ) [pronounced bah-HEH-reth]    | <i>an (unusual) blemish, a bright spot, a discoloration (of the skin)</i>                           | feminine plural noun  | Strong's #934<br>BDB #97   |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN] | <i>white; pale; pale color</i>  | feminine plural adjective   | Strong's #3836<br>BDB #526 |

**Translation:** When a man or a woman has pale white (unusual) blemishes on their epidermis,...

Here *discoloration* is in the plural, referring to several areas of discoloration on the skin.

A man or a woman notice that they have unusual blemishes on their skin.

The word for *unusual blemishes* is a feminine plural noun which is repeated in this verse. That suggests to me that, to the person who has it, they suddenly appear and they are all over.

Leviticus 13:38 When a man or a woman has pale white (unusual) blemishes on their epidermis,...

| Leviticus 13:39a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7200<br>BDB #906 |

## Leviticus 13:39a

| Hebrew/Pronunciation                       | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
|--|--|--|--|
| kôhên (כֹּהֵן) [pronounced koh-HANE]       | priest; principal officer or chief ruler   | masculine singular noun with the definite article          | Strong's #3548<br>BDB #463                     |
| wê (or vê) (וְ, or וּ)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction                                     | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה)<br>[pronounced hin-NAY]    | lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

|   |  |   |                            |
|---|--|---|----------------------------|
| bê (בְּ) [pronounced b <sup>eh</sup> ]            | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gôwr (גֹּוֹר) [pronounced gohr]                   | skin, skins, hide; poetically used of the body, life   | masculine singular construct  | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]             | flesh, skin; body; animal meat   | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1320<br>BDB #142 |
| bahereth (תִּקְחָהּ) [pronounced bah-HEH-reth]    | an (unusual) blemish, a bright spot, a discoloration (of the skin)                           | feminine plural noun  | Strong's #934<br>BDB #97   |
| kêhâh (קֵהָהּ) [pronounced kay-HAWH]              | faint, obscure, (somewhat) darkened, dimmed; lightened                                       | feminine plural adjective   | Strong's #3544<br>BDB #462 |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN] | white; pale; pale color  | feminine plural adjective   | Strong's #3836<br>BDB #526 |

**Translation:** ...the priest will examine [them] and has observed that [they are] faint, pale blemishes on the epidermis.

The priest carefully examines these blemishes and sees that they are faint, pale and nothing more than blemishes on the skin.

## Leviticus 13:39b

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology         | BDB & Strong #'s         |
|-------------------------------------|--|--------------------------|--------------------------|
| bôhaq (בֹּהֶק) [pronounced BOW-hak] | freckled spot; skin discoloration; harmless eruption on the skin | masculine singular noun: | Strong's #933<br>BDB #97 |

| Leviticus 13:39b                                 |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| hûw' (אוה) [pronounced hoo]                      | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>               | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| pârach (פּרַח)<br>[pronounced paw-rahkh]         | to bud, to sprout, to bloom, to shoot; to break out [of leprosy]; to fly                     | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #6524<br>BDB #827 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gôwr (גוּר) [pronounced gohr]                    | skin, skins, hide; poetically used of the body, life   | masculine singular noun with the definite article   | Strong's #5785<br>BDB #736 |

**Translation:** It [is] a (simple) skin discoloration [which is] occurring [lit., *breaking out*] on the skin;...

This is a simple skin discoloration which is occurring on the skin. Some translators call this eczema.

| Leviticus 13:39c                                      |   |   |                                    |
|---|---|---|------------------------------------|
| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                   |
| ṭâhōwr (טוּהַר)<br>ṭâhôr (טוּר) [pronounced taw-HOHR] | clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy] | masculine singular adjective  | Strong's #2889 & #2890<br>BDB #373 |
| hûw' (אוה) [pronounced hoo]                           | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214         |

**Translation:** ...that person [lit., *he*] [is] clean.

The person will be considered clean, meaning that they can continue living their normal lives

Leviticus 13:39 ...the priest will examine [them] and has observed that [they are] faint, pale blemishes on the epidermis. It [is] a (simple) skin discoloration [which is] occurring [lit., *breaking out*] on the skin; that person [lit., *he*] [is] clean.

What the hell is tetter? I haven't a clue. This Hebrew word occurs only here and what we are speaking of is an inconsequential ailment, like dandruff. Rotherham refers to it in translation as a *dead white spot* and quotes the *Oxford Gesenius*<sup>34</sup> in the footnote, calling it a *harmless eruption on the skin*. *The Bible Almanac* calls this vitiligo.

<sup>34</sup> The *Oxford Gesenius* is a Hebrew and English Lexicon of the Old Testament based upon the Lexicon of William Gesenius and edited by Francis Brown.

Leviticus 13:38–39 When a man or woman notices some unusual blemishes on their skin, they will go to the priest to be examined. If the priest sees that they are harmless blemishes on the skin, then that person will be declared clean.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Baldness and Skin Diseases

**And a man that is being made bald [on] his head; bald he [is]; clean he [is]. And if from a side of his face is being made bald [on] his head; bald he [is]; clean he [is].**

Leviticus  
13:40–41

**A man who is going bald on his head—he [is simply] bald; he [is] clean. A man going partially [lit., *from the side of his face*] bald—he [is simply going] bald; he [is] clean.**

**If a man has gone completely bald, or partially bald, he is simply bald, nothing more. He is clean.**

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And a man that is being made bald [on] his head; bald he [is]; clean he [is]. And if from a side of his face is being made bald [on] his head; bald he [is]; clean he [is].                                   |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | .   |
| Targum (Pseudo-Jonathan)    | .   |
| Aramaic Targum              | .   |
| Updated Douay-Rheims        | .   |
| Douay-Rheims 1899 (Amer.)   | The man whose hair falleth off from his head, he is bald and clean:<br>And if the hair fall from his forehead, he is bald before and clean.   |
| Aramaic ESV of Peshitta     | "If a man's hair has fallen from his head, he is bald. He is clean.<br>If his hair has fallen off from the front part of his head, he is forehead bald. He is clean.  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | And the man whose hair is fallen off his head, he [is] bald; [yet is] he clean.<br>And he that hath his hair fallen off from the part of his head toward his face, he [is] forehead bald: [yet is] he clean.. |
| Updated Brenton (Greek)     | And if anyone's head should lose his hair, he is only bald, he is clean.<br>And if his head should lose the hair in front, he is forehead bald: he is clean.  |

Significant differences:

#### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And if a man's hair has come out and he has no hair, still he is clean.<br>And if the hair has gone from the front part of his head, so that he has no hair there, still he is clean. |
| Easy English              | .   |
| Easy-to-Read Version—2001 | .   |

|                           |   |
|---------------------------|---|
| Easy-to-Read Version–2008 | "A man might begin to lose the hair on his head. It is only baldness, so he is clean. A man might lose hair from the sides of his head. He is clean. It is only another kind of baldness. |
| God's Word™               | "If a man loses his hair, he is clean, even though he is bald. If he loses the hair on the front of his head, he is clean, even though he is bald on the forehead.                        |
| Good News Bible (TEV)     | If you lose your hair at the back or the front of your head, this does not make you unclean.  |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

#### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |   |
|----------------------------|---|
| Casual English Bible       | .   |
| College Press paraphrase   | .   |
| Contemporary English V.    | If you become bald on any part of your head, you are still clean.   |
| The Living Bible           | .   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | .   |
| Unfolding Bible Simplified | If a man loses all his hair and becomes bald, he does not need to stay away from other people. The same is true if he has lost his hair at the front of his scalp and his forehead has become bald. |

#### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

#### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | .   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | <b>Baldness vs. Head Rashes</b><br>"When a man's head becomes bare, he's bald, but he's clean. When his head becomes bare on the side corner of his face, he has a bald forehead, but he's clean. |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | .   |
| Urim-Thummim Version         | .   |
| Wikipedia Bible Project      | And a man whose hair will fall, he is balding, he is pure. And if from the front of his head, his hair will fall, his forehead receded, he is pure.   |

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .  
 Kaplan Translation .  
*The Scriptures* 1998 .  
 The Scriptures–2009 .  
 Tree of Life Version .

### **Weird English, 𐤀𐤁𐤅𐤁 English, Anachronistic English Translations:**

|                                  |   |
|----------------------------------|---|
| Alpha & Omega Bible              | AND IF ANY ONE'S HEAD SHOULD LOSE THE HAIR, HE IS ONLY BALD, HE IS CLEAN.<br>AND IF HIS HEAD SHOULD LOSE THE HAIR IN FRONT, HE IS FOREHEAD BALD: HE IS CLEAN.                                 |
| Awful Scroll Bible               | Was a man surely to become bald on his head, he bald is to be clean.<br>Was the baldness from the side of the head to the face, he is high in forehead, even is he clean.                     |
| Concordant Literal Version       | When a man's head is burnished and he is bald; he is clean.<br>And if his head is burnished from the edge of his face and he has a bald forehead, he is clean.                                |
| Darby Translation                | .   |
| exeGeses companion Bible         | And the man whose head baldens:<br>he is bald; yet pure.<br>And he who baldens<br>from the edge of his head toward his face:<br>he is forehead high: yet pure.                                |
| Orthodox Jewish Bible            | And the man whose hair is fallen off his head, he is bald; yet is he tahor.<br>And he that hath his hair fallen off from the front of his scalp, he is bald at the forehead; yet is he tahor. |
| Rotherham's <i>Emphasized B.</i> | And <when   any man's   head loseth its hair> though   bald  , he is   clean  . And <if  in front  his head loseth its hair> though   bald in the forehead  , he is   clean  .                |

### **Expanded/Embellished Bibles:**

*The Amplified Bible* .  
 The Expanded Bible .  
 Kretzmann's Commentary .  
 Lexham English Bible "And if a man becomes bald, his head is bald, he is clean. And if he becomes bald from his forehead, [Literally "from the forehead of his face"] his head is bald, he is clean.  
 The Pulpit Commentary



Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .  
The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation .  
NET Bible® .  
New American Bible (2011) .  
Rotherham's *Emphasized B.* .

### Literal, almost word-for-word, renderings:

A Faithful Version .  
Bond Slave Version .  
C. Thompson (updated) OT .  
Charles Thompson OT *And if any person's head shed its hair, though he be bald he is clean. And if his head shed its hair before, he is forehead bald, yet he is clean.*  
Context Group Version *And if a man's hair falls off his head, he is bald; [yet] he is clean.  
And if his hair falls off from the front part of his head, he is bald [on the] forehead; [yet] he is clean.*  
English Standard Version .  
Green's Literal Translation .  
Holy Bible Improved Edition .  
Literal Standard Version .  
Modern English Version .  
Modern Literal Version 2020 .  
Modern KJV .  
New American Standard B. .  
New European Version .  
New King James Version .  
Niobi Study Bible .  
Owen's Translation .  
Revised Mechanical Trans. *...and a man whose hair has fallen out of his head, he is bald, he is clean, and if from the edge of his face the hair fell out of his head, he has a bald forehead, he is clean,...*  
Updated Bible Version 2.17 .  
A Voice in the Wilderness .  
Webster's Bible Translation .  
World English Bible .  
Young's Literal Translation *And when a man's head is polished, he is bald, he is clean; and if from the corner of his face his head is polished, he is bald of the forehead; he is clean.*

### The gist of this passage:

40-41

| Leviticus 13:40a   |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced weh] | <i>and, even, then; namely; when;<br/>since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Leviticus 13:40a                    |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation                | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| ʾîysh (אִישׁ) [pronounced eesh]     | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>  | masculine singular noun (sometimes found where we would use a plural)             | Strong's #376<br>BDB #35   |
| kîy (כִּי) [pronounced kee]         | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition                                  | Strong's #3588<br>BDB #471 |
| mâraṭ (מָרַח) [pronounced maw-RAHT] | <i>to be made smooth, to be made bare, to be made bald, scoured, polished</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect                       | Strong's #4803<br>BDB #598 |
| rô'sh (רֹאשׁ) [pronounced rohsh]    | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7218<br>BDB #910 |

**Translation:** A man who is going bald on his head—...

A man, near the end of his life (and sometimes much earlier) starts to go bald. In this supposition, he is bald completely.

| Leviticus 13:40b                               |  |   |                                    |
|--|--|---|------------------------------------|
| Hebrew/Pronunciation                           | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                   |
| gibbêch (גִּבְעָה) [pronounced ghîhb-BAY-ahkh] | <i>bald, balding, having a bald (or high) forehead</i>   | masculine singular adjective  | Strong's #1371<br>BDB #147         |
| hûw' (הוּא) [pronounced hoo]                   | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214         |
| ṭâhōwr (טָהוֹר) [pronounced taw-HOHR]          | <i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i> | masculine singular adjective  | Strong's #2889 & #2890<br>BDB #373 |
| hûw' (הוּא) [pronounced hoo]                   | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214         |

**Translation:** ...he [is simply] bald; he [is] clean.

God tells Moses that this is normal and the man is clean.

Leviticus 13:40 A man who is going bald on his head—he [is simply] bald; he [is] clean.

Some men do suffer from premature baldness and this is a possibly what we have here.

| Leviticus 13:41a  |   |   |                                 |
|---|---|---|---------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251       |
| ʾim (אִם) [pronounced <i>eem</i> ]                                      | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>                         | primarily an hypothetical particle  | Strong's #518<br>BDB #49        |
| min (מִן) [pronounced <i>min</i> ]                                      | <i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577      |
| pê'âh (פְּאַה) [pronounced <i>pay-AWH</i> ]                             | <i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>            | feminine singular construct   | Strong's #6285 & #6311 BDB #802 |
| pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i> ]                       | <i>face, faces, countenance; presence; person; surface</i>  | masculine plural construct (plural acts like English singular); with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815      |
| mâraṭ (מָרַח) [pronounced <i>maw-RAHT</i> ]                             | <i>to be made smooth, to be made bare, to be made bald, scoured, polished</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #4803<br>BDB #598      |
| rô'sh (רֶשֶׁת אוֹ שֵׂאֵר) [pronounced <i>rohsh</i> ]                    | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #7218<br>BDB #910      |

**Translation:** A man going partially [lit., from the side of his face] bald—...

A man may begin to go partially bald (called today, male-patterned baldness).

| Leviticus 13:41b  |  |                              |                            |
|---|--|------------------------------|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings                                | Notes/Morphology             | BDB & Strong #'s           |
| gibbêch (גִּבֵּיחַ) [pronounced <i>ghihb-BAY-ahkh</i> ] | <i>bald, balding, having a bald (or high) forehead</i> | masculine singular adjective | Strong's #1371<br>BDB #147 |

## Leviticus 13:41b

| Hebrew/Pronunciation                                      | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                |
|---|---|---|---------------------------------|
| hûw' (אוּה) [pronounced hoo]                              | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214         |
| ṭâhōwr (טוּהוּר)<br>ṭâhôr (טוּהוּר) [pronounced taw-HOHR] | clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy] | masculine singular adjective  | Strong's #2889 & #2890 BDB #373 |
| hûw' (אוּה) [pronounced hoo]                              | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214         |
| This is v. 40b.   |   |   |                                 |

**Translation:** ...he [is simply going] bald; he [is] clean.

Male patterned baldness is a normal thing; the man is clean.

Leviticus 13:41 A man going partially [lit., from the side of his face] bald—he [is simply going] bald; he [is] clean.

This is male pattern baldness, which is also not a cause for uncleanness.

Leviticus 13:40–41 If a man has gone completely bald, or partially bald, he is simply bald, nothing more. He is clean.

And when is on the bald [head] or on the bald spot a diseased area white/reddish, a skin disorder breaking out she [is] on the bald [head] or on the bald [spot]. And has seen him the priest and behold, a swelling of the diseased area, pale-reddish on his bald [head] or on his bald spot, as an appearance of a skin disorder [in] skin of [the] body. A man [with] an epidermal disorder he [is], unclear he [is]. Pronouncing unclear will call him unclear the priest on his head, his diseased area.

Leviticus  
13:42–44

When [there] is a diseased area on the bald head or on a bald spot, [with a] reddish-white [coloration] and the skin disorder is spreading on the bald head or on the bald spot, [then the infected person needs to see the priest]. The priest will examine him on the bald head or on the bald spot, and he sees the diseased area swelling. [It is] a pale reddish [color] on his bald [head] or bald [spot], like a skin disorder [which] appears [elsewhere on] the epidermis. The man [has] a serious skin disorder; he [is] unclear. The priest will surely pronounce him unclear because of the diseased area on his head.

The priest will carefully examine the skin where the man is bald, and if he observes that the diseased area is swelling, and it is a pale red color—similar to a skin disorder which appears elsewhere on a person's body—the man clearly has a skin disorder; and he is unclear. Therefore, the priest will pronounce him unclear because of the diseased area on his head.

Here is how others have translated this verse:

### Ancient texts:

|                             |  |
|-----------------------------|--|
| Masoretic Text (Hebrew)     | And when is on the bald [head] or on the bald spot a diseased area white/reddish, a skin disorder breaking out she [is] on the bald [head] or on the bald [spot]. And has seen him the priest and behold, a swelling of the diseased area, pale-reddish on his bald [head] or on his bald spot, as an appearance of a skin disorder [in] skin of [the] body. A man [with] an epidermal disorder he [is], unclear he [is]. Pronouncing unclear will call him unclear the priest on his head, his diseased area. |
| Dead Sea Scrolls            | .  |
| Jerusalem targum            | .  |
| Targum (Onkelos)            | .  |
| Targum (Pseudo-Jonathan)    | .  |
| Aramaic Targum              | .  |
| Updated Douay-Rheims        | .  |
| Douay-Rheims 1899 (Amer.)   | But if in the bald head or in the bald forehead there be risen a white or reddish colour:<br>And the priest perceive this, he shall condemn him undoubtedly of leprosy which is risen in the bald part.<br>Now whoever shall be defiled with the leprosy, and is separated by the judgment of the priest:...   |
| Aramaic ESV of Peshitta     | But if there is in the bald-head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead.<br>Then the priest shall examine him; and, behold, if the rising of the plague is reddish-white in his bald head, or in his bald forehead, like the appearance of leprosy in the skin of the flesh,<br>he is a leprous man. He is unclear. The priest shall surely pronounce him unclear. His plague is on his head.  |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Lamsa's Peshitta (Syriac)   | .  |
| Samaritan Pentateuch        | And if there be in the bald head, or bald forehead, a white reddish sore; it [is] a leprosy sprung up in his bald head, or his bald forehead.<br>Then the priest shall look upon it: and, behold, [if] the rising of the sore [be] white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;<br>He is a leprous man, he [is] unclear: the priest shall pronounce him utterly unclear; his plague [is] in his head.   |
| Updated Brenton (Greek)     | And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead. And the priest shall look upon him, and behold, if the appearance of the plague is white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh, then he is a leprous man; the priest shall surely pronounce him unclear, his plague is in his head.                            |

Significant differences:

### Limited Vocabulary Translations:

|                        |   |
|------------------------|---|
| Bible in Basic English | But if, on his head or on his brow, where he has no hair, there is a red and white place, it is the disease of the leper coming out on his head or on his brow.<br>Then if the priest sees that the growth of the disease has become red and white on his head or on his brow where there is no hair, like the mark in the skin of a leper; |
|------------------------|---|

He is a leper and unclean; the priest is to say that he is most certainly unclean: the disease is in his head.

Easy English .

Easy-to-Read Version–2001 .

Easy-to-Read Version–2008 But if there is a red and white infection on his scalp, it is a skin disease. A priest must look at him. If the swelling of the infection is red and white and looks like the leprosy on other parts of his body, then he has leprosy on his scalp. The person is unclean. The priest must announce that he is unclean.

God's Word™

But if there is a pink patch on the bald places in back or in front, a skin disease is developing in those places. The priest will examine him. If the sore from the disease in the bald places in back or in front is pink like a skin disease somewhere else on the body, the man has come down with an infectious skin disease. He is unclean. The priest must declare him unclean because of the skin disease on his head.

Good News Bible (TEV)

But if a reddish-white sore appears on the bald spot, it is a dreaded skin disease. The priest shall examine you, and if there is a reddish-white sore, the priest shall pronounce you unclean, because of the dreaded skin disease on your head.

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .

College Press paraphrase .

Contemporary English V. But if a priest discovers that a reddish-white sore has broken out on the bald spot and looks like leprosy, he will say, "This is leprosy--you are unclean."

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

Unfolding Bible Simplified

But if he gets a bright sore on his bald head or on his forehead, then he has a contagious skin disease. The priest must examine him. If the swollen sore is a bright spot like a spot on someone who has a contagious skin disease, the priest will declare that the man has a contagious skin disease and is not fit to be with other people.

#### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

Translation for Translators .

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

HCSB .



|                              |  |
|------------------------------|--|
| International Standard V     | <p>But when in the baldness of his head or his forehead there develops a skin rash that's white or reddish, it's an infectious skin disease that has spread to his bald head or forehead.</p> <p>"When the priest examines it and finds that the swelling of the skin rash is white or reddish on his bald head or forehead, similar in appearance to an infectious disease in the skin of the body, he's a man with an infectious skin disease. He's unclean. The priest is to declare him unclean on account of the skin rash in his head.</p> |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | <p>But if there is a reddish-white sore on his bald head or forehead, it is an infectious disease that has broken out. Then the priest must examine him to see if the swelling of the diseased area on his bald head or forehead is reddish-white, like the appearance of an infectious disease in the skin. If it is, then he has an infectious disease and he is unclean. The priest must surely pronounce him unclean because of his disease on his head.</p>   |
| Urim-Thummim Version         | .  |
| Wikipedia Bible Project      | <p>But if there will be in the bald-spot or in the receded forehead a white reddish affliction, it is leprosy blooming in his bald-spot or receded forehead. And the priest saw him, and here the swelling of the affliction is reddish white, in his bald spot, or in his receded forehead, as appears the leprosy of the skin of the flesh. He is a leper, he is defiled. The priest will be defiled, he has touched his head.</p>   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

### Jewish/Hebrew Names Bibles:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| exeGeses companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Hebrew Transliteration S.  | .  |
| The Israel Bible           | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | .  |
| <i>The Scriptures</i> 1998 | .  |
| The Scriptures—2009        | .  |
| Tree of Life Version       | <p>But if on the baldhead or bald forehead, there is a reddish-white plague, it is tza'arat breaking out in his baldhead or bald forehead. Then the kohen is to examine him, and behold, if the rising of the plague is reddish-white on his bald head or bald forehead, like the appearance of tza'arat in the skin of the flesh, he is a man with tza'arat. He is unclean. The kohen should definitely pronounce him unclean—his plague-mark is on his head.</p> |

### Weird English, 𐤀𐤁𐤅𐤃𐤁 English, Anachronistic English Translations:

|   |  |
|---|--|
| Alpha & Omega Bible                           | <p>AND IF THERE SHOULD BE IN HIS BALDNESS OF HEAD, OR HIS BALDNESS OF FOREHEAD, A WHITE OR FIERY PLAGUE, IT IS LEPROSY IN HIS BALDNESS OF HEAD, OR BALDNESS OF FOREHEAD.</p> <p>AND THE PRIEST SHALL LOOK UPON HIM, AND, BEHOLD, IF THE APPEARANCE OF THE PLAGUE BE WHITE OR INFLAMED IN HIS BALDNESS OF HEAD OR BALDNESS IN FRONT, AS THE APPEARANCE OF LEPROSY IN THE SKIN OF HIS FLESH,</p> <p>HE IS A LEPROUS MAN: THE PRIEST SHALL SURELY PRONOUNCE HIM UNCLEAN, HIS PLAGUE IS IN HIS HEAD.</p>   |
| Awful Scroll Bible                            | <p>Is there on his baldness or highness in forehead, a reddish white wound, leprosy is developing on the baldness or highness in forehead.</p> <p>The priest is to have looked at the rising of the wound, even it is reddish white in his baldness or highness in forehead, as the leprosy, that appears in the skin of the flesh,</p> <p>he is being a leprous man, even is he unclean. The priest was to pronounce a pronouncing of him to be unclean, he with the wound on his head.</p>   |
| Concordant Literal Version                    | <p>Yet when there comes to be a reddish white contagion on his baldhead or on his bald forehead, it is a budding leprous disease on his baldhead or on his bald forehead.</p> <p>Then the priest will examine him, and behold, if the nodule of the contagion is reddish white on his baldhead or on his bald forehead, as the appearance of a leprous disease of the skin of the flesh,</p> <p>he is a leprous man; he is unclean. The priest shall pronounce him unclean, yea unclean; his contagion is on his head.</p>                                   |
| Darby Translation<br>exeGeses companion Bible | <p>.</p> <p>And when there becomes<br/>in the baldness or high forehead,<br/>a white reddish plague;<br/>- a leprosy blossoming<br/>in his baldness or his high forehead:<br/>and the priest sees: and behold,<br/>the swelling of the plague<br/>is white reddish<br/>in his baldness or in his high forehead<br/>- in visage as leprosy in the skin of the flesh;<br/>he is a leprous man, he is foul:<br/>in being foul, the priest pronounces him foul;<br/>his plague is in his head.</p>   |
| Orthodox Jewish Bible                         | <p>And if there be in the bald head, or bald forehead, a white reddish nega, it is a tzara'at breaking out in his bald head, or his bald forehead.</p> <p>Then the kohen shall examine it; and, hinei, if the swelling of the nega be white reddish in his bald head, or in his bald forehead, as the tzara'at appeareth in the skin of the basar,</p> <p>He is an ish tzaru'a, he is tamei; the kohen shall pronounce him utterly tamei; his nega is in his head.</p>   |
| Rotherham's <i>Emphasized B.</i>              | <p>But &lt;should there be   in the baldness behind\ or in the baldness in front   a spot\ that is reddish white&gt; &lt;leprosy broken out&gt; it is', in his baldness behind\ or in his baldness in front. So the priest shall view it\ and lo! &lt;if   the rising-spot   be reddish white in his baldness behind\ or in his baldness in front,—like the appearance of leprosy in the skin of the flesh&gt; &lt;a leprous man&gt; is' he\ &lt;unclean&gt; he is',— &lt;unclean&gt; shall the priest pronounce him\ &lt;in his head&gt; is his plague.</p> |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | But [Or "And"] if a pinkish [Literally "white red"] infection occurs [Or "becomes" or "happens"] on the bald spot or on the bald forehead, it is an infectious skin disease that sprouts on his bald spot or on his bald forehead. So [Or "And"] the priest shall examine him, and if [Literally "look" or "behold"] the infection's swelling is pinkish [Literally "white red"] on his bald spot or on his bald forehead, like the appearance of an infectious skin disease on [Literally "of"] the body, he is a man afflicted with a skin disease—he is unclean; the priest certainly shall declare him unclean—his infection is on his head. |
| The Pulpit Commentary      |  |
| Syndein/Thieme             | .  |
| The Voice                  | .  |

### **Bible Translations with Many Footnotes:**

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | . |
| The Complete Tanach              | . |
| The Geneva Bible                 | . |
| Kaplan Translation               | . |
| NET Bible®                       | . |
| New American Bible (2011)        | . |
| Rotherham's <i>Emphasized B.</i> | . |

### **Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| A Faithful Version          | .  |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | But, if on the bald head, or bald forehead, there come a white or red spot, it is a leprosy in the bald head, or bald forehead. And if the priest, upon viewing, see that the appearance of the spot is white, or reddish, in the bald head, or bald forehead, like the appearance of the leprosy in the skin of the flesh, he is a leprous man, the priest shall instantly pronounce him unclean. The touch is in his head.   |
| Context Group Version       | But if there is in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead. Then the priest shall look at him; and see if the rising of the plague is reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh; he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.               |
| English Standard Version    | .  |
| Green's Literal Translation | .  |
| Holy Bible Improved Edition | And when there shall be in the bald crown, or bald forehead, a white reddish spot, it is a leprosy breaking out in his bald crown, or his bald forehead. Then the priest shall look at it; and, behold, if the swelling of the spot is reddish white in his bald crown, or in his bald forehead, like the appearance of leprosy in the skin of the flesh; he is a leprous man, he is unclean; the priest shall surely pronounce him unclean; his spot is in his head,... |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | .  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |

New King James Version  
 Niobi Study Bible  
 Owen's Translation  
 Revised Mechanical Trans.

...and, given that a white reddish plague will exist with the baldness or with the bald forehead, she is an infection bursting out in his bald spot or in his bare spot, and the administrator will see him, and look, the white reddish plague is lifted up in his bald spot or in his bare spot, like the appearance of an infection of the skin of the flesh. He is an infected man, he is dirty, the administrator will declare him completely dirty, his plague is in his head,...

Updated Bible Version 2.17  
 A Voice in the Wilderness  
 Webster's Bible Translation  
 World English Bible  
 Young's Literal Translation  
 Young's Updated LT

And when there is in the bald back of the head, or in the bald forehead, a very red white plague, it is a leprosy breaking out in the bald back of the head, or in the bald forehead; and the priest hath seen him, and lo, the rising of the very red white plague in the bald back of the head, or in the bald forehead, is as the appearance of leprosy, in the skin of the flesh, he is a leprous man, he is unclean; the priest doth pronounce him utterly unclean; his plague is in his head.

The gist of this passage:  
 42-44

| Leviticus 13:42a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]  | and, even, then; namely; when; since, that; though; as well as                               | simple wâw conjunction                                   | No Strong's #<br>BDB #251  |
| kîy (כִּי) [pronounced kee]   | for, that, because; when, at that time, which, what time                                     | explanatory or temporal conjunction; preposition         | Strong's #3588<br>BDB #471 |
| Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> . |  |  |                            |
| hâyâh (הָיָה) [pronounced haw-YAW]  | to be, is, was, are; to become, to come into being; to come to pass                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity                               | No Strong's #<br>BDB #88   |
| qârachath (תַּחֲרִיחַ) [pronounced kaw-RAKHK-ath]   | baldness of the head, bald spot, baldness in the back  | feminine singular noun: with the definite article        | Strong's #7146<br>BDB #901 |
| 'ôw (וְ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least  | disjunctive conjunction                                  | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity                               | No Strong's #<br>BDB #88   |

## Leviticus 13:42a

| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology                                 | BDB & Strong #'s           |
|---|--|--|----------------------------|
| gabbachath (גַּבְחָת) [pronounced gab-BAHKH-ath]  | <i>bald forehead, bald spot, bare spot</i>   | feminine singular noun with the definite article | Strong's #1372<br>BDB #147 |
| nega' (נֶגַע) [pronounced NEH-gahg]               | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct                     | Strong's #5061<br>BDB #619 |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN] | <i>white; pale; pale color</i>   | masculine singular adjective                     | Strong's #3836<br>BDB #526 |
| 'ădamdâm (אֶדָמְדָם) [pronounced ad-am-DAWM]      | <i>red, (being) reddish</i>  | masculine singular adjective                     | Strong's #125<br>BDB #10   |

**Translation:** When [there] is a diseased area on the bald head or on a bald spot, [with a] reddish-white [coloration]...

Some guy is going through his daily routine and he or his wife notices that there are some problems where the man is bald. There appears to be a diseased area and it has a reddish-white coloration.

## Leviticus 13:42b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| tsâra'ath (תַּעֲרָצ) [pronounced tsaw-RAH-ath]   | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>                   | feminine singular noun   | Strong's #6883<br>BDB #863 |
| pârach (פָּרַח) [pronounced paw-rahkh]           | <i>budding, sprouting, blooming, shooting up; breaking out</i>                                      | feminine singular, Qal active participle   | Strong's #6524<br>BDB #827 |
| hîy' (הִיא) [pronounced hee]                     | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>                              | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| qârachath (תַּחֲרָק) [pronounced kaw-RAKHK-ath]  | <i>baldness of the head, bald spot, baldness in the back</i>  | feminine singular noun: with the definite article  | Strong's #7146<br>BDB #901 |
| 'ôw (וּ) [pronounced oh]                         | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>  | disjunctive conjunction  | Strong's #176<br>BDB #14   |

## Leviticus 13:42b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                 | BDB & Strong #'s           |
|--|---|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                       | No Strong's #<br>BDB #88   |
| gabbachath (תַּחֲבֹג) [pronounced gab-BAHKH-ath] | <i>bald forehead, bald spot, bare spot</i>  | feminine singular noun with the definite article | Strong's #1372<br>BDB #147 |

**Translation:** ...and the skin disorder is spreading on the bald head or on the bald spot, [then the infected person needs to see the priest].

The skin disorder appears to be spreading, so the man needs to see the priest.

Leviticus 13:42 When [there] is a diseased area on the bald head or on a bald spot, [with a] reddish-white [coloration] and the skin disorder is spreading on the bald head or on the bald spot, [then the infected person needs to see the priest].

This might be the cause of the baldness; which is something outside of genetics.

## Leviticus 13:43a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s                               |
|---|---|---|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect                                  | Strong's #7200<br>BDB #906                     |
| 'êth (אֵת) [pronounced ayth]                                    | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>   | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84                       |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                                       | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced hin-NAY]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle                              | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.



| Leviticus 13:43a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| s <sup>e</sup> êth (שֶׁת) [pronounced s <sup>e</sup> -AYTH] | <i>a swelling, a portion of skin which is rising up; a raising up, an uprising, a lifting up; eminence, excellency, majesty; a sentence or decree of a judge</i>                                     | feminine singular construct  | Strong's #7613<br>BDB #673 |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]             | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                                    | Strong's #5061<br>BDB #619 |
| lâbân (לָבָן) [pronounced law <sup>b</sup> -VAWN]           | <i>white; pale; pale color</i>   | masculine singular adjective   | Strong's #3836<br>BDB #526 |
| 'ădamdâm (אֶדָמְדָם) [pronounced ad-am-DAWM]                | <i>red, (being) reddish</i>  | masculine singular adjective   | Strong's #125<br>BDB #10   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]            | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88   |
| qârachath (תַּחֲרָקָה) [pronounced kaw-RAKHK-ath]           | <i>baldness of the head, bald spot, baldness in the back</i>   | feminine singular noun: with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #7146<br>BDB #901 |
| 'ôw (וּ) [pronounced oh]                                    | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction  | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]            | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88   |
| gabbachath (תַּחֲבָגָה) [pronounced gab-BAHKH-ath]          | <i>bald forehead, bald spot, bare spot</i>   | feminine singular noun with the 3 <sup>rd</sup> person<br>masculine singular suffix  | Strong's #1372<br>BDB #147 |

**Translation:** The priest will examine him on the bald head or on the bald spot, and he sees the diseased area swelling. [It is] a pale reddish [color] on his bald [head] or bald [spot],...

The priest examines the man, and the diseased area is swelling; and there is a peculiar coloration there.

| Leviticus 13:43b  |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology                                      | BDB & Strong #'s           |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>like, as, just as; according to, after; about, approximately</i>   | comparative preposition; resemblance or approximation | No Strong's #<br>BDB #453  |
| mar <sup>eh</sup> (מַרְאֵה) [pronounced mahr-EH]        | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i> | masculine singular construct                          | Strong's #4758<br>BDB #909 |
| tsâra'ath (תַּעֲרָצ) [pronounced tsaw-RAH-ahth]         | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>                           | feminine singular noun                                | Strong's #6883<br>BDB #863 |
| gôwr (גֹּוֹר) [pronounced gohr]                         | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular construct                          | Strong's #5785<br>BDB #736 |
| bâsâr (בָּשָׂר) [pronounced baw-SAWR]                   | <i>flesh, skin; body; animal meat</i>   | masculine singular noun                               | Strong's #1320<br>BDB #142 |

**Translation:** ...like a skin disorder [which] appears [elsewhere on] the epidermis.

There is a similarity between the skin disorder observed by the priest and other skin disorders.

Leviticus 13:43 The priest will examine him on the bald head or on the bald spot, and he sees the diseased area swelling. [It is] a pale reddish [color] on his bald [head] or bald [spot], like a skin disorder [which] appears [elsewhere on] the epidermis.

Here the head is showing signs of infection beyond what would be normal with baldness.

| Leviticus 13:44a                      |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| ʾîysh (אִישׁ) [pronounced eesh]       | <i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>    | masculine singular noun (sometimes found where we would use a plural)                                     | Strong's #376<br>BDB #35   |
| tsâra' (עֲרָצ) [pronounced tsah-RAWÇ] | <i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>   | Qal passive participle  | Strong's #6879<br>BDB #863 |
| hûw' (הוּא) [pronounced hoo]          | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>        | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| ţâmê' (אִטָּמֵ) [pronounced taw-MAY]  | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i> | masculine singular adjective  | Strong's #2931<br>BDB #379 |

## Leviticus 13:44a

| Hebrew/Pronunciation         | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
|------------------------------|---|---|----------------------------|
| hûw' (אוּה) [pronounced hoo] | <i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i> | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** The man [has] a serious skin disorder; he [is] unclean.

The priest decides that the man has a serious skin disorder; and that he is unclean. This means his life does not return to normal.

## Leviticus 13:44b

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|--|--|---|----------------------------|
| tâmê' (אָמַט) [pronounced taw-MAY]               | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>  | Piel infinitive absolute  | Strong's #2930<br>BDB #379 |
| tâmê' (אָמַט) [pronounced taw-MAY]               | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2930<br>BDB #379 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]             | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article   | Strong's #3548<br>BDB #463 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88   |
| rô'sh (רֹאשׁ) [pronounced rohsh]                 | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>                        | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                                   | Strong's #7218<br>BDB #910 |
| nega' (נֶגַע) [pronounced NEH-gahg]              | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                                   | Strong's #5061<br>BDB #619 |

**Translation:** The priest will surely pronounce him unclean because of the diseased area on his head.

The priest pronounces the man unclean because of the diseased area on his head.

Leviticus 13:44 The man [has] a serious skin disorder; he [is] unclean. The priest will surely pronounce him unclean because of the diseased area on his head.

Even though losing one's hair is bad enough, here it is worse due to the accompanying disease. The word that I have been translating as an *epidermal disorder* I have now translated as *skin-diseased*.

Leviticus 13:42–44 The priest will carefully examine the skin where the man is bald, and if he observes that the diseased area is swelling, and it is a pale red color—similar to a skin disorder which appears elsewhere on a person's body—the man clearly has a skin disorder; and he is unclean. Therefore, the priest will pronounce him unclean because of the diseased area on his head.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### What the Unclean Person Must Do

These are general instructions to be obeyed by all lepers; those who are determined to be unclean. So this group of men (and women) will be drawn from the many different groups which came before.

**And the leper who [has] on him the diseased area, his garments will be torn and his head will be let go; and over his mustache he will cover over; and 'Unclean, unclean' he will call out. All the days which the diseased area is on him, he will be unclean. Unclean he [is]. Alone he will remain from an outside of the camp; [that is] his place.**

Leviticus  
13:45–46

**[Any] leper who [has] a diseased area on him will tear his garments and he will let his hair [lit., *head*] grow long [and unkempt]. He will cover over his [mouth and] upper lip, and cry out, '[I am] unclean!' [when anyone comes near]. He will be [considered] unclean all the time that the disease is on him; he [is] unclean. He will remain out the camp alone; [that is] his place [to live].**

**A leper must be willing to warn others of his condition. He will tear his clothing and his hair will grow long and be unkempt. He will cover over his mouth and nose, when anyone comes near, and call out to them, 'I am unclean; I am a leper.' He will be considered unclean by all. He will reside outside the camp of Israel.**

Here is how others have translated this verse:

#### Ancient texts:

|                           |   |
|---------------------------|---|
| Masoretic Text (Hebrew)   | And the leper who [has] on him the diseased area, his garments will be torn and his head will be let go; and over his mustache he will cover over; and 'Unclean, unclean' he will call out. All the days which the diseased area is on him, he will be unclean. Unclean he [is]. Alone he will remain from an outside of the camp; [that is] his place. |
| Dead Sea Scrolls          | .   |
| Jerusalem targum          | .   |
| Targum (Onkelos)          | .   |
| Targum (Pseudo-Jonathan)  | .   |
| Aramaic Targum            | .   |
| Updated Douay-Rheims      | .   |
| Douay-Rheims 1899 (Amer.) | Shall have his clothes hanging loose, his head bare, his mouth covered with a cloth: and he shall cry out that he is defiled and unclean. All the time that he is a leper and unclean he shall dwell alone without the camp.  |
| Aramaic ESV of Peshitta   | "The leper in whom the plague is shall wear torn clothes, and the hair of his head shall hang loose. He shall cover his upper lip, and shall cry, 'Unclean! Unclean!'   |

|   |  |
|---|--|
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Lamsa's Peshitta (Syriac)<br>Samaritan Pentateuch | .<br>.<br>.<br>And the leper in whom the plague [is], his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague [shall be] in him he shall be defiled; he [is] unclean: he shall dwell alone; without the camp [shall] his habitation [be]. |
| Updated Brenton (Greek)   | And the leper in whom the plague is, let his garments be torn, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean.<br>All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his place of sojourn shall be outside the camp. |

Significant differences:

### Limited Vocabulary Translations:

|  |   |
|--|---|
| Bible in Basic English   | And the leper who has the disease on him is to go about with signs of grief, with his hair loose and his mouth covered, crying, Unclean, unclean.<br>While the disease is on him, he will be unclean. He is unclean: let him keep by himself, living outside the tent-circle.   |
| Easy English<br>Easy-to-Read Version–2001<br>Easy-to-Read Version–2008 | .<br>.<br>"People with leprosy must warn other people. They must shout, 'Unclean, unclean!' They must tear their clothes at the seams. They must let their hair grow wild, and they must cover their mouth.<br>They are unclean the whole time that they have the infection. They are unclean and must live outside the camp. |
| God's Word™  | "People who come down with a skin disease must wear torn clothes and leave their hair uncombed. They must cover their upper lips and call out, 'Unclean, unclean!' As long as they have the skin disease, they are unclean. They must live outside the camp.  |
| Good News Bible (TEV)  | If you have a dreaded skin disease, you must wear torn clothes, leave your hair uncombed, cover the lower part of your face, and call out, "Unclean, unclean!"<br>You remain unclean as long as you have the disease, and you must live outside the camp, away from others.   |
| The Message<br>Names of God Bible<br>NIRV<br>New Simplified Bible      | .<br>.<br>.<br>.  |

### Thought-for-thought translations; dynamic translations; paraphrases:

|   |  |
|---|--|
| Casual English Bible<br>College Press paraphrase<br>Contemporary English V. | .<br>.<br>If you ever have leprosy, you must tear your clothes, leave your hair uncombed, cover the lower part of your face, and go around shouting, "I'm unclean! I'm unclean!"<br>As long as you have the disease, you are unclean and must live alone outside the camp. |
| The Living Bible  | .  |

|                            |  |
|----------------------------|--|
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | Anyone who has a contagious skin disease must wear torn clothes and not comb his hair. When he is near other people, he must cover the lower part of his face and call out, 'Do not come near me! I have a contagious skin disease!' He is not allowed to be with other people as long as he has the disease. He must live alone, outside the camp." |

#### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

#### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | A diseased person must wear torn clothes and let his hair hang loose, and he must cover his mouth and cry out, 'Unclean, unclean!' As long as he has the infection, he remains unclean. He must live alone in a place outside the camp.   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | The person with the infectious skin disease is to tear his garments and loosen his hair. [Lit. head] He is to cover his mustache and shout out, 'Unclean! Unclean!' The whole time that the skin rash infects him, he will be unclean. He is to live by himself in a home outside the encampment."  |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | The person who has an infectious disease must wear torn clothes, his hair must hang loosely, and he must cover his face up to his nose and call out, 'Unclean, unclean.' All the days that he has the infectious disease he will be unclean. Because he is unclean with a disease that can spread, he must live alone. He must live outside the camp. |
| Urim-Thummim Version         | Now as for the leper who has the plague, his clothes will be torn and his head's [hair] will be loose and he will put a covering over his beard. And Unclean! Unclean! shall he cry! All the days that the plague will be in him he will be defiled, he is unclean and he will live alone outside the camp. This is where his habitation will be.     |
| Wikipedia Bible Project      | And the leper which has the affliction within him, he clothes will be rent, and his hair will be wild, and will wrap onto his upper lip. And he will call "defiled, defiled". And all the days that his affliction is in him, defiled he is defiled. He will sit alone, his settlement outside the camp.  |

#### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |



New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .  
 Kaplan Translation .  
*The Scriptures* 1998 .  
 The Scriptures—2009 .  
 Tree of Life Version "The one with tza'arat who has the plague-mark should wear torn clothes, the hair of his head is to hang loose, he is to cover his upper lip and cry, 'Unclean! Unclean!' All the days during which the plague is on him he will be unclean. He is unclean. He is to dwell alone. Outside of the camp will be his dwelling.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THE LEPER IN WHOM THE PLAGUE IS, LET HIS GARMENTS BE UNGIRT, AND HIS HEAD UNCOVERED; AND LET HIM HAVE A COVERING PUT UPON HIS MOUTH, AND HE SHALL BE CALLED UNCLEAN.  
 ALL THE DAYS IN WHICH THE PLAGUE SHALL BE UPON HIM, BEING UNCLEAN, HE SHALL BE ESTEEMED UNCLEAN; HE SHALL DWELL APART, HIS PLACE OF SOJOURN SHALL BE OUTSIDE THE CAMP.

Awful Scroll Bible He being with the wound of leprosy is to be tearing his garment, and his head being let loosed, and he was to cover the moustache, and he was to cry out: Unclean, unclean!  
 The days he is with the wound, he was to be unclean, he shall live alone, in an unclean place was he to stay in separation, even without the camp of the assembly.

Concordant Literal Version As for the leprous man in whom the contagion is, his garments, they shall come to be ripped, and his head shall come to be disheveled, and he shall muffle the upper lip; and, Unclean! Unclean! shall he call.  
 All the days in which the contagion is in him he shall be unclean. He is unclean and shall dwell solitarily; his dwelling shall be outside the camp.

Darby Translation .  
 exeGeses companion Bible And the leper in whom the plague is, tears his clothes and exposes his head and he puts a covering on his upper lip and calls, Foul! Foul!  
 - all the days the plague is in him he becomes foul;  
 - he is foul:  
 he settles alone;  
 outside the camp is his settlement.

Orthodox Jewish Bible And the tzaru'a in whom the nega is, his clothes shall be torn, and his head bare, and he shall put a covering upon his lower face, and shall cry, Tamei! Tamei!

All the days wherein the nega shall be in him he shall be tamei; he is tamei; he shall live alone; outside the machaneh shall his moshav be.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

|                        |  |
|------------------------|--|
| The Amplified Bible    | .  |
| The Expanded Bible     | .  |
| Kretzmann's Commentary | .  |
| Lexham English Bible   | "As for [Or "And"] the person who is afflicted with a skin disease, his garments must be torn and his hair [Literally "head"] must be allowed to hang loosely, and he must cover his upper lip, and he must call out, 'Unclean! Unclean!' For all the days during which the infection is on him, he shall be unclean; he must live alone; his dwelling must be outside the camp." [Literally "from an outside place of the camp"]. |
| The Pulpit Commentary  | .  |
| Syndein/Thieme         | .  |
| The Voice              | .  |

### Bible Translations with Many Footnotes:

|                                  |  |
|----------------------------------|--|
| College Press Bible Study        | .  |
| The Complete Tanach              | .  |
| The Geneva Bible                 | .  |
| Kaplan Translation               | .  |
| NET Bible®                       | .  |
| New American Bible (2011)        | .  |
| Rotherham's <i>Emphasized B.</i> | Now <as for the leper in whom is the plague><br>  His clothes   shall be rent,<br>And   his head   shall be bare, <sup>c</sup><br>And <his beard> shall he cover,—<br>And <Unclean! Unclean!> shall he cry.<br><All the days that the plague is in him> shall he continue unclean,<br><Unclean> he is',—<br><Alone> shall he remain,<br><Outside the camp> shall be his dwelling.<br><sup>c</sup> "The hair of his head shall hang loosely"—P.B. |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| A Faithful Version          | .   |
| Bond Slave Version          | . habitation  |
| C. Thompson (updated) OT    | .   |
| Charles Thompson OT         | Now the leper who hath the touch, must have his clothes rent, and his head uncovered, but he must cover his mouth, and he shall be proclaimed unclean. All the time the touch shall be upon him, being unclean, he shall be unclean, he shall dwell alone by himself. His abode shall be without the camp.                  |
| Context Group Version       | And the leper in whom the plague is, his clothes shall be torn, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.<br>All the days in which the plague is in him he shall be unclean; he is unclean: he shall dwell alone; outside the camp shall be his dwelling. |
| English Standard Version    | .   |
| Green's Literal Translation | .   |

|                             |  |
|-----------------------------|--|
| Holy Bible Improved Edition | .  |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | .  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | ...He is an infected man, he is dirty, the administrator will declare him completely dirty, his plague is in his head, and the infected one, which the plague is in him, his garments will be ripped, and his head will be loosed <sup>[758]</sup> , and upon the upper lip he will enwrap, and he will be very dirty, he will call out dirty.<br><sup>758</sup> . That is, "uncovered" or "bare." |
| Updated Bible Version 2.17  | .  |
| A Voice in the Wilderness   | And the leper on whom the plague is, his clothes shall be torn and his head bared; and he shall cover his mustache, and call out, Unclean! Unclean! He shall be unclean. All the days he has the plague he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.  |
| Webster's Bible Translation | .  |
| World English Bible         | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | "As to the leper in whom is the plague, his garments are rent, and his head is uncovered, and he covers over the upper lip, and "Unclean! unclean!" he calls; all the days that the plague is in him he is unclean; he is unclean, alone he does dwell, at the outside of the camp is his dwelling.  |

**The gist of this passage:**  
45-46

| Leviticus 13:45a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| tsâra <sup>c</sup> (עָרָצָה) [pronounced <i>tsah-RAWG</i> ]             | <i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>                 | Qal passive participle with the definite article                                     | Strong's #6879<br>BDB #863 |
| ’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]                            | <i>that, which, when, who, whom; where; in that, in which, in what</i>                              | relative pronoun; sometimes the verb <i>to be</i> is implied                         | Strong's #834<br>BDB #81   |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |

| Leviticus 13:45a                              |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| nega' (נֶגַע) [pronounced NEH-gahg']          | diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person | masculine singular noun with the definite article                                 | Strong's #5061<br>BDB #619 |
| bēgādîym (בְּגָדִים) [pronounced bē-gaw-DEEM] | garments, clothes, clothing, apparel; possibly blankets   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #899<br>BDB #93   |
| hâyâh (הָיָה) [pronounced haw-YAW]            | to be, is, was, are; to become, to come into being; to come to pass   | 3 <sup>rd</sup> person masculine plural, Qal imperfect                            | Strong's #1961<br>BDB #224 |
| pâram (פָּרַם) [pronounced paw-RAHM]          | being torn, having been rent, [a garment] being ripped  | Qal passive participle  | Strong's #6533<br>BDB #827 |
| wê (or vê) (וְ, or וּ) [pronounced weh]       | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| rô'sh (רֹאשׁ) [pronounced rohsh]              | head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census                        | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7218<br>BDB #910 |
| hâyâh (הָיָה) [pronounced haw-YAW]            | to be, is, was, are; to become, to come into being; to come to pass   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                          | Strong's #1961<br>BDB #224 |
| pâra' (פָּרַע) [pronounced paw-RAHG']         | were let go, letting loose, letting alone; being unrestrained, unbridled, lawless   | Qal passive participle  | Strong's #6544<br>BDB #828 |

**Translation:** [Any] leper who [has] a diseased area on him will tear his garments and he will let his hair [lit., head] grow long [and unkempt].

The word for *uncovered* is the masculine singular, Qal passive participle of pâra' (פָּרַע) [pronounced paw-RAHG'] which word we have seen in Exodus 32:25 and it has to do with the removal of something (this is the only way it will jive with its use in Exodus 5:4 and Prov. 13:18 15:32). In this context, it is the removal of the hood from the head (*head*, by the way, is the literal translation, and not *hair*). This verb is also found in (this is a complete listing) Leviticus 10:6 21:10 Numbers 5:18 Judges 5:2 2Chron. 28:19 Prov. 1:25 4:15 8:33 29:18 Ezek. 24:14. Strong's #6544 BDB #828.

A leper is going to have to make his presence and condition known. Although he will live far away from people, he will need to tear his garments and let his hair grow long and unkempt. Someone from a distance seeing a leper—even without seeing his leprous condition—will be able to recognize that this is not a person that you want to get close to.

| Leviticus 13:45b  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                   | No Strong's #<br>BDB #251  |
| ‘al (עַל) [pronounced <i>gahl</i> ]                                     | <i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>  | preposition of relative proximity                        | Strong's #5921<br>BDB #752 |
| sâphâm (שָׂפָה) [pronounced <i>saw-FAWM</i> ]                           | <i>moustache possibly beard, upper lip, lips</i>   | masculine singular noun                                  | Strong's #8222<br>BDB #974 |
| ‘âṭâh (אָטָה) [pronounced <i>gaw-TAW</i> ]                              | <i>to cover, to cover over; to clothe oneself; to envelop, to wrap oneself; to conceal, to wrap up, to roll up; to become languid, to faint, to faint away</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5844<br>BDB #741 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                   | No Strong's #<br>BDB #251  |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]                              | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>  | masculine singular adjective                             | Strong's #2931<br>BDB #379 |
| ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]                              | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>  | masculine singular adjective                             | Strong's #2931<br>BDB #379 |
| qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]                              | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7121<br>BDB #894 |

**Translation:** He will cover over his [mouth and] upper lip, and cry out, '[I am] unclean!' [when anyone comes near].

It is possible that the covering over the mouth and upper lip is a way to distinguish the leper; or possibly it is to keep him from breathing on others. If someone comes near to him, he is to call out, "I am unclean!"

Leviticus 13:45 [Any] leper who [has] a diseased area on him will tear his garments and he will let his hair [lit., head] grow long [and unkempt]. He will cover over his [mouth and] upper lip, and cry out, '[I am] unclean!' [when anyone comes near].

The symbol of spiritual darkness and the total penetration and ruination of the body due to sin in the life is leprosy and the other skin disorders herein described. For this man, it is a cause of great distress and God allows such a one to be very demonstrative; I personally would make a terrible Jew.

| Leviticus 13:46a                                 |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| kôl (כֹּל) [pronounced <i>kohl</i> ]             | with a plural noun, it is rendered <i>all of, all; any of</i>  | masculine singular construct with a masculine plural noun                            | Strong's #3605<br>BDB #481 |
| yâmîym (יָמִים) [pronounced yaw-MEEM]            | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>   | masculine plural noun  | Strong's #3117<br>BDB #398 |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER]             | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied                         | Strong's #834<br>BDB #81   |
| nega' (נֶגַע) [pronounced NEH-gahg]              | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                                    | Strong's #5061<br>BDB #619 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |
| ṭâmê' (טָמֵא) [pronounced taw-MAY]               | <i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                             | Strong's #2930<br>BDB #379 |

**Translation:** He will be [considered] unclean all the time that the disease is on him; he [is] unclean.

For all the time that his disease is active, the leper will be considered unclean.

| Leviticus 13:46b                                     |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                                 | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| ṭâmê' (טָמֵא) [pronounced taw-MAY]                   | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i> | masculine singular adjective  | Strong's #2931<br>BDB #379 |
| hûw' (הוּא) [pronounced hoo]                         | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>        | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| bâdâd (בָּדָד) [pronounced baw-DAWD]                 | <i>alone, in solitary, desolate</i>   | masculine singular noun   | Strong's #910<br>BDB #94   |
| yâshab (יָשָׁב) [pronounced yaw-SHAH <sup>B</sup> V] | <i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>           | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #3427<br>BDB #442 |



| Leviticus 13:46b   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                     | preposition of separation   | Strong's #4480<br>BDB #577 |
| chûts (חוּץ) (חִיצוֹ) [pronounced <i>khoots</i> ]  | <i>outside, outward; street</i>   | masculine singular noun   | Strong's #2351<br>BDB #299 |
| Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> . |   |   |                            |
| machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]                                     | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>           | masculine singular noun with the definite article                                 | Strong's #4264<br>BDB #334 |
| môwshâb (מִשְׁבָּת) [pronounced <i>moh-SHAH<sup>BV</sup></i> ]                           | <i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4186<br>BDB #444 |

**Translation:** He will remain out the camp alone; [that is] his place [to live].

He will live outside of the camp. When Israel settles into a land, he will live outside of any inhabited area.

Leviticus 13:46 He will be [considered] unclean all the time that the disease is on him; he [is] unclean. He will remain out the camp alone; [that is] his place [to live].

It is the area outside the camp which is his habitation. At this point, we are referring to an actual camp; but later, this will simply mean outside of a city or village.

The NIV Study Bible begins to explain quite well what has occurred here. Y<sup>e</sup>howah inhabited the **Tabernacle** and the camp of Israel (Numbers 5:3 Deut. 23:14). To be unclean, even only ceremonially, meant that the person had to live outside the camp, outside God's special privilege, blessing and wall of fire (Leviticus 10:4–5 Numbers 5:1–4 12:14–15 15:35–36 31:19–24 2Kings 7:3–4 2Chron. 26:21). All of regenerate Israel has an eternal future together and uncleanness was indicative of being outside of Israel and therefore separated from these eternal blessings. Certainly, there was the simple isolation from the camp, which would have been the most immediate concern, but it is what it all symbolizes that is important. The very demonstrative grief outside the camp, the tearing of the clothes, the partial covering of the face, the removal of the hood and the crying out is a view of the Lake of Fire and eternal separation from God due to uncleanness. There is nothing more horrible than to spend the rest of eternity in the Lake of Fire in complete and total separation from God. When we can apprehend God's eternal blessings by doing so little (by believing in the name of His Son, Jesus Christ and trusting Him for our salvation), it is mind-boggling that anyone would not take a few seconds out of his life to make his eternal future certain.

### Quarantine (by Karl Butt)

Moses detailed measures to prevent the spread of germs from dead bodies to living humans long before such was understood and prescribed in modern medicine. But the Old Testament record added another extremely

## Quarantine (by Karl Butt)

beneficial practice to the field of medicine in its detailed descriptions of maladies for which living individuals should be quarantined. The book of Leviticus lists a plethora of diseases and ways in which an Israelite would come in contact with germs. Those with such diseases as leprosy were instructed to “dwell alone” “outside the camp” (Leviticus 13:46). If and when a diseased individual did get close to those who were not diseased, he was instructed to “cover his mustache, and cry, ‘Unclean! Unclean!’” (13:45). It is of interest that the covering of ones mustache would prevent spit and spray from the mouth of the individual to pass freely through the air, much like the covering of one’s mouth during a cough.

Concerning such quarantine practices, S.E. Massengill wrote in his book *A Sketch of Medicine and Pharmacy*:

In the prevention of disease, however, the ancient Hebrews made real progress. The teachings of Moses, as embodied in the Priestly Code of the Old Testament, contain two clear conceptions of modern sanitation—the importance of cleanliness and the possibility of controlling epidemic disease by isolation and quarantine (1943, p. 252).

In regard to the understanding of contagion implied in the quarantine rules in the Old Testament, McGrew noted in the *Encyclopedia of Medical History*: “The idea of contagion was foreign to the classic medical tradition and found no place in the voluminous Hippocratic writings. The Old Testament, however, is a rich source for contagionist sentiment, especially in regard to leprosy and venereal disease” (1985, pp.77-78). Here again, the Old Testament exhibits amazingly accurate medical knowledge that surpasses any known human ingenuity available at the time of its writing.

From [Apologetics Press](#); accessed December 20, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Leviticus 13:45–46 A leper must be willing to warn others of his condition. He will tear his clothing and his hair will grow long and be unkempt. He will cover over his mouth and nose, when anyone comes near, and call out to them, ‘I am unclean; I am a leper.’ He will be considered unclean by all. He will reside outside the camp of Israel.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Infectious Clothing

And the garment that is in him a bruise of a skin disorder in a garment of wool or a garment of cotton or in woven material or knitted material, in cotton and in wool, or in [an animal] skin or in any work of [animal] skin; and was the diseased area greenish or reddish in the garment; or in the [animal] skin or in the woven material or in the knitted material or in any work of [animal] skin; a bruise of a skin disorder he [is]; and he will be shown to the priest.

Leviticus  
13:47–49

A garment that has a serious surface [or, *skin*] infection in it—a garment of wool, cotton, woven material or knitted material; [or anything made of] cotton, wool, animal skin or any manufactured item [made of] leather. [If] the suspect area is green or reddish; or [if] in the leather, woven material, knitted material or anything made of leather [there is this sort of discoloration], it [is] an infected region; and it will be shown to the priest.

**We should also consider any garment, material, or anything else made of wool, cotton or leather, whether woven or stitched or put together by some other means. If there appears to be a diseased section which is green or reddish, then this is potentially an infectious area and it must be shown to the priest.**

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And the garment that is in him a bruise of a skin disorder in a garment of wool or a garment of cotton or in woven material or knitted material, in cotton and in wool, or in [an animal] skin or in any work of [animal] skin; and was the diseased area greenish or reddish in the garment; or in the [animal] skin or in the woven material or in the knitted material or in any work of [animal] skin; a bruise of a skin disorder he [is]; and he will be shown to the priest. |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | .   |
| Targum (Pseudo-Jonathan)    | .   |
| Aramaic Targum              | .   |
| Updated Douay-Rheims        | .   |
| Douay-Rheims 1899 (Amer.)   | A woollen or linen garment that shall have the leprosy<br>In the warp, and the woof: or skin, or whatsoever is made of a skin:<br>If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shewn to the priest.  |
| Aramaic ESV of Peshitta     | "The garment also that the plague of leprosy is in, whether it is a woollen garment, or a linen garment;<br>whether it is in warp, or woof; of linen, or of wool; whether in a skin, or in anything made of skin;<br>if the plague is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything made of skin; it is the plague of leprosy, and shall be shown to the priest.   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | The garment also that the plague of leprosy is in, [whether it be] a woollen garment, or a linen garment;<br>Whether [it be] in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;<br>And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it [is] a plague of leprosy, and shall be shewed unto the priest:...  |
| Updated Brenton (Greek)     | And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax,<br>either in the warp or in the woof, or in the linen, or in the woollen threads, or in a skin, or in any workmanship of skin,<br>and the plague is greenish or reddish in the skin, or in the garment, either in the warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, and he shall show it to the priest.   |

Significant differences:

#### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And any clothing of wool or of linen in which is the mark of the disease; If it is in the threads of the linen or of the wool, or in leather, or in anything made of skin; If there are red or green marks on the clothing, or on the leather, or in the threads of the cloth, or in anything made of skin, it is the leper's disease: let the priest see it. |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | "Some clothing might have mildew on it. The cloth could be linen or wool, woven or knitted. Or the mildew might be on a piece of leather or on something made from leather. If the mildew is green or red, it must be shown to the priest. [The ERV only has a v. 47 and v. 49.]  |
| God's Word™               | "Now about clothing—if there is a green or red area on a piece of clothing that is woven or knitted from linen or wool or on any leather article, it is mildew. It must be shown to the priest.   |
| Good News Bible (TEV)     | When there is mildew on clothing, whether wool or linen, or on any piece of linen or wool cloth or on leather or anything made of leather, if it is greenish or reddish, it is a spreading mildew and must be shown to the priest.  |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

#### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | If a greenish or reddish spot appears anywhere on any of your clothing or on anything made of leather, you must let the priest examine the clothing or the leather. [This is most of v. 47 in the CEV.]  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | "Sometimes a person's clothing gets mildew on it. It may be clothing that is woven from wool or made from linen or from leather, or it may be another item that has leather in it. If the contaminated part is greenish or reddish, there is spreading mildew, and the owner must show it to a priest. |

#### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

#### Mostly literal renderings (with some occasional paraphrasing):

|                             |  |
|-----------------------------|--|
| Berean Study Bible          | If any fabric is contaminated with mildew—any wool or linen garment, any weave or knit of linen or wool, or any article of leather—and if the mark in the fabric, leather, weave, knit, or leather article is green or red, then it is contaminated with mildew and must be shown to the priest. |
| Conservapedia Translation   | .  |
| Revised Ferrar-Fenton Bible | .  |
| God's Truth (Tyndale)       | .  |

HCSB

International Standard V

**Infected Clothing**

“When clothing becomes infected with a contagion—whether the clothing is wool or linen— in woven or knitted material, in leather or with any article containing leather, if the contagion is greenish or reddish in the clothing, leather, woven material, knitted material, or with any article containing leather, it’s a fungal infection and is to be shown to the priest.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett’s translation

Unfolding Bible Literal Text

A garment that is contaminated with mildew, whether it is a wool or linen garment, or anything woven or knitted from wool or linen, or leather or anything made with leather— if there is a greenish or reddish contamination in the garment, the leather, the woven or knitted material, or anything made of leather, then it is a mildew that spreads; it must be shown to the priest.

Urim-Thummim Version

The garment also that the plague of leprosy is in, whether it is a woollen garment or a linen garment, whether its a woven material, or knitted of linen, or of wool, whether a hide or anything made of hide. If the plague is greenish or reddish in the garment, or in the hide, either in the woven material or knitted, or in anything of hide then it is a plague of leprosy and will be shown to the priest.

Wikipedia Bible Project

And the cloth which will have within it the affliction of leprosy, the wool cloth or linen cloth, or in the warp or in the woof, for the linen and the cloth, or in the leather, or in anything worked of leather. And if the affliction is greenish or reddish, in the cloth or in the leather, or in the warp or in the woof, or in all the implements of leather, it is the affliction of leprosy, and it will be shown to the priest.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

New English Bible—1970

New Jerusalem Bible

New RSV

Revised English Bible—1989

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

exeGesés companion Bible

Hebraic Roots Bible

Hebrew Transliteration S.

The Israel Bible

Israeli Authorized Version

Kaplan Translation

*The Scriptures* 1998

The Scriptures—2009

“And when a garment has an infection of leprosy in it, in a woollen garment or in a linen garment, or in the warp or in the weft of linen or wool, or in leather or in any leather-work, and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of leprosy and shall be shown to the priest.

## Tree of Life Version

“Also when a garment has a mark of tza’arat on it—whether it is a woollen or a linen garment, whether it is woven or textured, linen or wool, leather, or anything made from leather— or if the mark is greenish or reddish within the garment or in the leather, or in the weaving or the texture, or in anything made from leather, it is the plague of tza’arat, and should be shown to the kohen.

**Weird English, Old English, Anachronistic English Translations:**

## Alpha &amp; Omega Bible

· AND IF A GARMENT HAVE IN IT THE PLAGUE OF LEPROSY, A GARMENT OF WOOL, OR A GARMENT OF FLAX, EITHER IN THE WARP OR IN THE WOOF, OR IN THE LINEN, OR IN THE WOOL THREADS, OR IN A SKIN, OR IN ANY WORKMANSHIP OF SKIN, AND THE PLAGUE BE GREENISH OR REDDISH IN THE SKIN, OR IN THE GARMENT, EITHER IN THE WARP, OR IN THE WOOF, OR IN ANY UTENSIL OF SKIN, IT IS A PLAGUE OF LEPROSY, AND HE SHALL SHOW IT TO THE PRIEST.

## Awful Scroll Bible

A garment that is struck with leprosy, be it a woollen garment or linen garment, warp or woof, that is linen or wool, leather or the workings of leather, even is the strike greenish or reddish in the garment, leather, warp, woof, or articles of leather, it is a strike of leprosy, and the priest is to have looked at it.

## Concordant Literal Version

In case a garment comes to have the contagion of a leprous mold in it, in a woollen garment or in a flaxen garment, in the spun yarn or in the woven piece of flax and of wool, in leather or in any leather work, and the contagion becomes greenish or reddish in the garment or in the leather or in the spun yarn or in the woven piece or in any article of leather, it is the contagion of leprous mold, and it is to be shown to the priest.

## Darby Translation

## exeGeses companion Bible

**TORAH ON LEPROUS CLOTHES**

And any clothes,  
wherein there is the plague of leprosy  
- whether woollen clothes or flax clothes  
whether in the warp or woof;  
of flax or of woollen;  
whether in a skin or in any work of skin:  
and if the plague becomes greenish or reddish  
in the clothes or in the skin  
or in the warp or in the woof  
or in any instrument of skin:  
- a plague of leprosy and the priest sees:...

## Orthodox Jewish Bible

When a garment has the nega tzara'at in it, whether it be a wool garment, or a linen garment;  
Whether it be in the warp, or woof; of linen, or of wool; whether in a leather, or in anything made of leather;  
And if the nega be greenish or reddish in the garment, or in the leather, either in the warp, or in the woof, or in any thing of leather, it is a nega tzara'at, and shall be shown unto the cohen;...

Rotherham's *Emphasized B.*

And ≤when ||in a garment|| there is a plague-spot of leprosy,—whether in a garment of wool, or a garment of flax; either in warp or in weft, made with flax or with wool,—or in a skin, or in anything wrought of skin; and the spot cometh to be of a greenish yellow or reddish in the garment or in the skin, whether in warp or in weft, or in any utensil of skin≥ <the plague-spot of leprosy> it is',—and shall be shown unto the priest;...



**Expanded/Embellished Bibles:**

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | "And when the garment has [Literally "becomes"] an infectious skin disease [Perhaps better translated "mold" rather than "skin disease"] on it, on a wool garment [Literally "a garment of wool"] or on a linen garment, [Literally "a garment of linen"] or on woven material or on a linen fabric, or [Or "and"] on wool or on leather or on any work of leather, and if the infection is yellowish green or reddish on the garment or on the leather or on the woven material or on the fabric or on any leather object, [Literally "an object of leather"] it is an infectious skin disease [Perhaps better translated "mold" rather than "skin disease"] and it shall be shown to the priest. |
| The Pulpit Commentary      | .  |
| Syngein/Thieme             | .  |
| The Voice                  | .  |

**Bible Translations with Many Footnotes:**

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | . |
| The Complete Tanach              | . |
| The Geneva Bible                 | . |
| Kaplan Translation               | . |
| NET Bible®                       | . |
| New American Bible (2011)        | . |
| Rotherham's <i>Emphasized B.</i> | . |

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| A Faithful Version          | .  |
| Bond Slave Version          | .  |
| C. Thompson (updated) OT    | .  |
| Charles Thompson OT         | And if there be a touch of leprosy in a garment of wool, or a garment of hemp, or any web woven, or any thing made of linens or woollens, or in any skin, or workmanship made of skin, and the touch be of a greenish or reddish colour in the skin, or in the garment, or in the woven web, or in any vessel made of skin, it is a touch of the leprosy, and must be shewn to the priest.             |
| Context Group Version       | The garment also that the plague of leprosy is in, whether it is a wool garment, or a linen garment; whether it is in warp, or woof; of linen, or of wool; whether in a skin, or in anything made of skin; if the plague is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin; it is the plague of leprosy, and shall be shown to the priest. |
| English Standard Version    | .  |
| Green's Literal Translation | .  |
| Holy Bible Improved Edition | .  |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | . mixed  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |

Revised Mechanical Trans. ...and the garment that the plague of infection exists in, in a garment of wool, or in a garment of flax. Or in the warp or in the mixture<sup>[759]</sup>, to the flax and to the wool, or in the skin or in any business of skin<sup>[760]</sup>, but if the greenish or reddish plague exists in the garment or in the skin or in the warp or in the mixture or any utensil of skin, he is a plague of infection, and he will be caused to appear to the administrator,...

<sup>759</sup>. That is the "woof."

<sup>760</sup>. "Business of skin" is a person working with leather.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

And when there is in any garment a plague of leprosy, --in a garment of wool, or in a garment of linen, or in the warp, or in the woof, of linen or of wool, or in a skin, or in any work of skin, and the plague hath been very green or very red in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin, it is a plague of leprosy, and it hath been shewn the priest.

**The gist of this passage:**  
47-49

### Leviticus 13:47a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| beged (בגד) [pronounced BEH-ged]                               | <i>garment, clothing; treachery</i>  | masculine singular noun with the definite article                                    | Strong's #899<br>BDB #93   |
| kîy (כי) [pronounced kee]                                      | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition                                     | Strong's #3588<br>BDB #471 |
| hâyâh (היה) [pronounced haw-YAW]                               | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                             | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]               | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |
| nega' (נעג) [pronounced NEH-gahg]                              | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct   | Strong's #5061<br>BDB #619 |
| tsâra'ath (תערה) [pronounced tsaw-RAH-ahth]                    | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun   | Strong's #6883<br>BDB #863 |

Literally, these two words mean, *a diseased area of leprosy or a leprous area on the skin*. I will translate this, *a serious skin disorder or a diseased skin infection*.

**Translation:** A garment that has a serious surface [or, *skin*] infection in it—...

| Leviticus 13:47b                                  |   |                              |                            |
|---|---|------------------------------|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology             | BDB & Strong #'s           |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| beged (בגד) [pronounced BEH-ged]                  | <i>garment, clothing; treachery</i>   | masculine singular construct | Strong's #899<br>BDB #93   |
| tsemer (צמר) [pronounced TSEH-mer]                | <i>wool [from sheep, in clothing]; metaphorically: whiteness</i>                                    | masculine singular noun      | Strong's #6785<br>BDB #856 |
| 'ôw (או) [pronounced oh]                          | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>  | disjunctive conjunction      | Strong's #176<br>BDB #14   |
| beged (בגד) [pronounced BEH-ged]                  | <i>garment, clothing; treachery</i>   | masculine singular construct | Strong's #899<br>BDB #93   |
| pish <sup>e</sup> teh (פשת) [pronounced pish-TEH] | <i>flax, linen, cotton</i>  | masculine plural noun        | Strong's #6593<br>BDB #833 |

**Translation:** ...a garment of wool, cotton,...

Leviticus 13:47 A garment that has a serious surface [or, *skin*] infection in it—a garment of wool, cotton,...

This is the protasis of a conditional sentence. First of all, since most of the skin infections are bacteria based, organic clothing (wool, cotton or leather) can actually allow for destructive bacteria to live in and on them. There is more going on here than mildew and ceremonial uncleanness. God is not requiring the Israelites to burn some of its clothing as a spiritual illustration. It is actually possible for the bacteria which causes a skin disease to be resident in organic clothing.

Clothing which has become contaminated with mildew, fungus and/or mold to where it appears to be an epidermal disorder, is dealt with—but not simply for some sort of ceremony but to protect the clothing infecting those who wear these garments. These are clothes worn by people with serious skin diseases and it is possible for the disease to take some residence in the clothing so that close contact with that clothing could spread the skin disease.

Bear in mind that we are dealing with a number of different skin diseases and not just leprosy (it is not known how leprosy is spread, although it is thought that it is spread by discharges from the nose and from skin sores and that the germs enter the body of the uninfected person through cuts in the skin).<sup>35</sup>

The NIV Study Bible points out that around the Sea of Galilee, during the rainy season of Israel (October through March), the heavy amount of condensation makes mildew a serious problem.

<sup>35</sup> 1953 World Book Encyclopedia, Vol. 10, p. 4375 and 1983 World Book Encyclopedia, Vol. 12, p. 179.

When writing to his fellow believers, Jude admonishes them as follows: **Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. Furthermore, convince some of those who are doubting; [and] rescue others, snatching them out of the fire; and some have mercy accompanied with fear, hating even the garment polluted by the flesh** (Jude 21–23).

| Leviticus 13:48a   |   |                                      |                             |
|--|---|--------------------------------------|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                     | BDB & Strong #'s            |
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction              | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity           | No Strong's #<br>BDB #88    |
| shethîy (שֵׁתִּי) [pronounced shehth-EE]   | <i>woven material, warp, set of threads drawn lengthwise in loom</i>                                      | masculine singular noun              | Strong's #8359<br>BDB #1059 |
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction              | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity           | No Strong's #<br>BDB #88    |
| ’êreb (בָּרַעַ) [pronounced GAY-rehb]; also spelled ’ereb (בָּרַעַ) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]</i> | masculine singular noun <sup>2</sup> | Strong's #6154<br>BDB #786  |

**Translation:** A garment that has a serious surface [or, skin] infection in it—in a garment of wool, cotton,...

Because these various skin diseases are organic in nature, caused by bacteria, they can infect any sort of organic material, whether it is made from wool or cotton.

So we have a garment here, and there is something on its surface which looks suspect.

| Leviticus 13:48b   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                | BDB & Strong #'s           |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                 | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                      | No Strong's #<br>BDB #88   |
| pish <sup>teh</sup> (פִּשְׁתִּי) [pronounced pish-TEH]           | <i>flax, linen, cotton</i>  | masculine plural noun with the definite article | Strong's #6593<br>BDB #833 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction                          | No Strong's #<br>BDB #251  |

## Leviticus 13:48b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                                     | No Strong's #<br>BDB #88   |
| tsemer (צֶמֶר)<br>[pronounced TSEH-mer]          | <i>wool [from sheep, in clothing]; metaphorically: whiteness</i>                                    | masculine singular noun with the definite article; pausal form | Strong's #6785<br>BDB #856 |

**Translation:** ...woven material or knitted material; [or anything made of] cotton, wool,...

The garment might be woven or knitted; or we could be speaking of anything made out of cotton or wool.

## Leviticus 13:48c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| ’ôw (וּ) [pronounced oh]  | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                       | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                        | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                      | a preposition of proximity                                      | No Strong's #<br>BDB #88   |
| gôwr (רֹעַ) [pronounced gohr]   | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun   | Strong's #5785<br>BDB #736 |
| ’ôw (וּ) [pronounced oh]  | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                       | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                        | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                      | a preposition of proximity                                      | No Strong's #<br>BDB #88   |
| kôl (כָּל) [pronounced koh]   | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| m <sup>e</sup> lâ’kâh (מְלָכָה)<br>[pronounced m <sup>e</sup> law-KAWH] | <i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i> | feminine singular construct                                     | Strong's #4399<br>BDB #521 |
| gôwr (רֹעַ) [pronounced gohr]   | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun   | Strong's #5785<br>BDB #736 |

**Translation:** ...animal skin or any manufactured item [made of] leather.

This could be any sort of leather product in which this thing might be seen.

Leviticus 13:48 ...woven material or knitted material; [or anything made of] cotton, wool, animal skin or any manufactured item [made of] leather.

Reading an older translation of this can leave one with many questions. The words *warp* and *woof* are used. The margin of the NASB which gives the rendering *weaving or texture*. So therefore it has something to do with the way the fabric is made.

| Leviticus 13:49a   |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                       | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                      | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #1961<br>BDB #224 |
| nega <sup>c</sup> (נֶגַע) [pronounced <i>NEH-gahg</i> ]                                      | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article      | Strong's #5061<br>BDB #619 |
| y <sup>e</sup> raq <sup>e</sup> raq (יָרַקְרִי) [pronounced <i>y<sup>e</sup>r-ahk-RAHK</i> ] | <i>greenish, pale green; greenish-yellow; yellowish</i>  | masculine singular adjective                           | Strong's #3422<br>BDB #439 |
| 'ôw (אוּ) [pronounced <i>oh</i> ]  | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction                                | Strong's #176<br>BDB #14   |
| 'ădamdām (אֲדָמְדָם) [pronounced <i>ad-am-DAWM</i> ]   | <i>red, (being) reddish</i>  | masculine singular adjective                           | Strong's #125<br>BDB #10   |
| b <sup>e</sup> (בּ) [pronounced <i>b<sup>eh</sup></i> ]                                      | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                             | No Strong's #<br>BDB #88   |
| beged (בִּגְדָּ) [pronounced <i>BEH-ged</i> ]  | <i>garment, clothing; treachery</i>  | masculine singular noun with the definite article      | Strong's #899<br>BDB #93   |

**Translation:** [If] the suspect area is green or reddish;...

The area which is noticed by the owner is turning greenish or reddish.

| Leviticus 13:49b                  |  |                         |                          |
|-----------------------------------|--|-------------------------|--------------------------|
| Hebrew/Pronunciation              | Common English Meanings  | Notes/Morphology        | BDB & Strong #'s         |
| 'ôw (אוּ) [pronounced <i>oh</i> ] | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | disjunctive conjunction | Strong's #176<br>BDB #14 |



| Leviticus 13:49b   |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                      | a preposition of proximity                                      | No Strong's #<br>BDB #88    |
| gôwr (רוע) [pronounced gohr]   | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article               | Strong's #5785<br>BDB #736  |
| ’ôw (וא) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                       | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                      | a preposition of proximity                                      | No Strong's #<br>BDB #88    |
| shethîy (שִׁתִּי) [pronounced shehth-EE]   | <i>woven material, warp, set of threads drawn lengthwise in loom</i>   | masculine singular noun with the definite article               | Strong's #8359<br>BDB #1059 |
| ’ôw (וא) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                       | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                      | a preposition of proximity                                      | No Strong's #<br>BDB #88    |
| ’êreb (בָּרֵעַ) [pronounced GAY-rehb]; also spelled ’ereb (בָּרַעַ) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]</i>                | masculine singular noun2 with the definite article              | Strong's #6154<br>BDB #786  |
| ’ôw (וא) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                       | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                      | a preposition of proximity                                      | No Strong's #<br>BDB #88    |
| kôl (לֹכ) [pronounced koh]   | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481  |
| m <sup>e</sup> lâ’kâh (מְלָאכָה) [pronounced m <sup>e</sup> law-KAWH]                      | <i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i> | feminine singular construct                                     | Strong's #4399<br>BDB #521  |
| gôwr (רוע) [pronounced gohr]   | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun   | Strong's #5785<br>BDB #736  |

**Translation:** ...or [if] in the leather, woven material, knitted material or anything made of leather [there is this sort of discoloration],...

This seems to be repetitive; but I think the idea is, this discoloration is found in anything made of leather, anything which is woven or knitted.

| Leviticus 13:49c  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| nega' (נֶגַע) [pronounced NEH-gahg]   | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct  | Strong's #5061<br>BDB #619 |
| tsâra'ath (תַּעֲרָאֵת) [pronounced tsaw-RAH-ahth]   | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun  | Strong's #6883<br>BDB #863 |
| Literally, these two words mean, <i>a diseased area of leprosy or a leprous area on the skin</i> . I will translate this, <i>a serious skin disorder or a diseased skin infection</i> . |  |   |                            |
| hûw' (אוּ) [pronounced hoo]   | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** ...it [is] an infected region;...

This is literally a diseased area, because even though this is occurring on a piece of clothing, it is potentially an active bacterial infestation of a skin disease that might be transmitted to the wearer of the clothing.

| Leviticus 13:49d   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                               | <i>to be caused to see, to be caused to look, to be caused to view, to be shown; to be exhibited to</i> | 3 <sup>rd</sup> person masculine singular, Hophal imperfect            | Strong's #7200<br>BDB #906 |
| 'êth (אֶת) [pronounced ayth]                                     | generally untranslated; possibly be translated <i>to, toward (s)</i>                                    | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                             | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463 |

**Translation:** ...and it will be shown to the priest.

This suspect clothing is taken to the priest for him to examine.

Leviticus 13:49 [If] the suspect area is green or reddish; or [if] in the leather, woven material, knitted material or anything made of leather [there is this sort of discoloration], it [is] an infected region; and it will be shown to the priest.

It appears that some of an infected person's skin may also become a part of the clothing the person wears.

Leviticus 13:47–49 We should also consider any garment, material, or anything else made of wool, cotton or leather, whether woven or stitched or put together by some other means. If there appears to be a diseased section which is green or reddish, then this is potentially an infectious area and it must be shown to the priest.

This was quite a lot to wade through, and I made a lot of changes from a literal translation, due in large part to so many metonyms being used. I struggled to put together a translation, but I was happy with the final result, despite all of the changes to the common meanings of these words.

And has seen the priest the diseased area and has delivered over [to isolation] the priest the diseased area [for] seven days. And he has seen the diseased area on day seven that has spread the diseased area on the garment or in the woven material or in the knitted material or on the (animal) skin to all that was done to the (animal) skin for work. A skin disorder [that is] active [is] a diseased area. Unclean he [is].

Leviticus  
13:50–51

The priest will examine the suspect region [lit., *diseased area*] [on the garment] and [if he sees a problem], he [lit., *the priest*] will put the garment [lit., *the diseased region*] into isolation [lit., *deliver over*] [for] seven days. He will then examine the garment [lit., *the diseased region*] on day seven [to see if] it [lit., *the diseased region*] has spread on the garment, [whether it be of] woven material, knitted material or made from animal hide, whatever has been produced for use [see the Hebrew exegesis here]. [If the priest observes that] the suspected region [lit., *skin disorder*] is active, [then it will be considered] a diseased region. It [is clearly] unclean.

The priest will examine the suspected region of the garment to see if there is a problem. If he is concerned by what he sees, then he will place the garment into isolation for seven days. On day seven, the priest will reexamine the garment, to determine whether or not the suspect region has spread further in the garment. This will be done, whether the garment is made from wool, cotton or an animal's hide. If the material has been compromised by a disease, the priest will make this known.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And has seen the priest the diseased area and has delivered over [to isolation] the priest the diseased area [for] seven days. And he has seen the diseased area on day seven that has spread the diseased area on the garment or in the woven material or in the knitted material or on the (animal) skin to all that was done to the (animal) skin for work. A skin disorder [that is] active [is] a diseased area. Unclean he [is].

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

|                             |   |
|-----------------------------|---|
| Aramaic Targum              | .   |
| Updated Douay-Rheims        | .   |
| Douay-Rheims 1899 (Amer.)   | And he shall look upon it and shall shut it up seven days.<br>And on the seventh day when he looketh on it again, if he find that it is grown, it is a fixed leprosy. He shall judge the garment unclean, and every thing wherein it shall be found.  |
| Aramaic ESV of Peshitta     | The priest shall examine the plague, and isolate the plague seven days.<br>He shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp, or in the woof, or in the skin, whatever use the skin is used for, the plague is a destructive mildew. It is unclean.   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | And the priest shall look upon the plague, and shut up [it that hath] the plague seven days:<br>And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, [or] in any work that is made of skin; the plague [is] a fretting leprosy; it [is] unclean.   |
| Updated Brenton (Greek)     | And the priest shall look upon the plague, and the priest shall set apart that which has the plague for seven days.<br>And the priest shall look upon the plague on the seventh day. And if the plague has spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean. |

Significant differences:

#### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And after it has been seen by the priest, the thing which is so marked is to be shut up for seven days:<br>And he is to see the mark on the seventh day; if the mark is increased in the clothing, or in the threads of the material, or in the leather, whatever the leather is used for, it is the disease biting into it: it is unclean.                                 |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | The priest must look at it and put it in a separate place for seven days. On the seventh day, he must look at it again. It doesn't matter if the mildew is on leather or cloth or if the cloth is woven or knitted. And it doesn't matter what the leather was used for. If the mildew has spread, the object is unclean because of the infection. The priest must burn it. |
| God's Word™               | The priest will examine the mildew and will put the clothing in a separate place for seven days. On the seventh day he will examine the area again. If the spot is spreading, it is unclean.  |
| Good News Bible (TEV)     | He shall examine it again on the seventh day, and if the mildew has spread, the object is unclean. The priest shall burn it, because it is a spreading mildew which must be destroyed by fire.  |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | He will put it aside for seven days, and if the mildew has spread in that time, he will say, "This is unclean because the mildew has spread." Then he will burn the clothing or the piece of leather. [This includes a portion of v. 47.]                                    |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | The priest must examine it and then put it in a separate place by itself for seven days. On the seventh day he must examine it again. If the mildew has spread, it is clear that it is mildew that destroys what it is on, and the clothing or item must not be used again.. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | And the priest is to examine the mildew and isolate the contaminated fabric for seven days. On the seventh day the priest shall reexamine it, and if the mildew has spread in the fabric, weave, knit, or leather, then regardless of how it is used, it is a harmful mildew; the article is unclean.   |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | "The priest is to examine the contagion and isolate [i.e. in medical confinement] the clothing [Lit. isolate it] for seven days. The priest is to examine the contagion on the seventh day. If the infection has spread on the clothing, in the woven material, the knitted material, or in the leather, no matter the purpose for which the leather material had been manufactured, the contagion is a chronic fungal infection. It's unclean. |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | The priest must examine the item for mildew; he must isolate anything that has mildew for seven days. He must examine the mildew again on the seventh day. If it has spread in the garment or anything woven or knitted from wool or linen material, or leather or anything in which leather is used, then it is harmful mildew, and the item is unclean.   |
| Urim-Thummim Version         | And the priest will examine the plague and quarantine the items for 7 days. Then he will examine the plague on the 7th day and if the plague is spread in the garment, either in the woven material or knitted, or in a hide or in any work that is fashioned of hide the plague is a irritating leprosy and is unclean.  |
| Wikipedia Bible Project      | And the priest saw the affliction, and he shut up the afflicted thing seven days. And he saw the affliction on the seventh day, if the affliction has spread in the cloth, or   |

in the warp or in the woof, or in the leather, in all that leather shall make, for work, the affliction is hurrying leprosy, it is defiled.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Hebrew Transliteration S.  | .  |
| The Israel Bible           | .  |
| Israeli Authorized Version | .  |
| Kaplan Translation         | .  |
| <i>The Scriptures</i> 1998 | .  |
| The Scriptures—2009        | “And the priest shall look at the infection and shut up the infected seven days.<br>“And he shall look at the infection on the seventh day. And when the infection has spread in the garment, or in the warp or in the weft, or in the leather or any leather-work, the infection is an active leprosy, it is unclean. |
| Tree of Life Version       | The kohen is to examine the plague and isolate it for seven days. Then he is to reexamine the plague on the seventh day. If the plague has spread in the garment, either in the weaving, the texture or the leather, whatever the use for the leather may be, the plague is a destructive mildew. It is unclean.       |

### Weird English, Old English, Anachronistic English Translations:

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | AND THE PRIEST SHALL LOOK UPON THE PLAGUE, AND THE PRIEST SHALL SET APART THAT WHICH HAS THE PLAGUE SEVEN DAYS.<br>AND THE PRIEST SHALL LOOK UPON THE PLAGUE ON THE SEVENTH DAY;<br>AND IF THE PLAGUE BE SPREAD IN THE GARMENT, EITHER IN THE WARP OR IN THE WOOF, OR IN THE SKIN, IN WHATSOEVER THINGS SKINS MAY BE USED IN THEIR WORKMANSHIP, THE PLAGUE IS A CONFIRMED LEPROSY; IT IS UNCLEAN. |
| Awful Scroll Bible         | Even is the priest to have looked at the strike, and it is to have been shut up, that with the strike, seven days.<br>He is to have looked at the strike on the seventh day, even the strike is to have spread in the garment, warp, woof, leather, or the workings made of leather, the strike is a fretting leprosy, and is unclean.  |
| Concordant Literal Version | The priest will examine the contagion and enclose the contagious thing seven days. Then he will examine the contagion on the seventh day. In case the contagion has diffused in the garment, in the spun yarn or in the woven piece, in leather of any workmanship which is made of leather, the contagion is a festering leprous mold; it is unclean.  |
| Darby Translation          | .   |
| exeGesés companion Bible   | ...and the priest sees the plague   |



and shuts the plague seven days:  
 and he sees on the plague on the seventh day:  
 if the plague spread in the clothes  
 - either in the warp or in the woof,  
 or in a skin or in any work worked of skin  
 - the plague is a bitter leprosy - foul.

Orthodox Jewish Bible And the kohen shall examine the nega, and quarantine it that hath the nega shivat yamim;  
 And he shall examine the nega on the yom hashevi'i; if the nega be spread in the garment, either in the warp, or in the woof, or in a leather, or in any work that is made of leather, the nega is a malignant tzara'at; it is tamei.

Rotherham's *Emphasized B.* ...—and shall be shown unto the priest; and the priest shall view the spot,—and shall shut up him that is plagued seven days; then shall he view the spot on the seventh day <if the spot hath spread in the garment, whether in warp or in weft, or in the skin, or anything which may be made of skin for service> the spot is ||a fretting leprosy|| <unclean> it is'.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 Kretzmann's Commentary .  
 Lexham English Bible And the priest shall examine the infection, and he shall confine the infected article for seven days. And he shall examine the infection on the seventh day; if the infection has spread on the garment or on the woven material or on the fabric or on the leather, for any work for which the leather is used, the infection is a destructive skin disease [Perhaps better translated "mold" rather than "skin disease"]—it is unclean.

The Pulpit Commentary  
 Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .  
 The Complete Tanach .  
 The Geneva Bible .  
 Kaplan Translation .  
 NET Bible® .  
 New American Bible (2011) .  
 Rotherham's *Emphasized B.* .

### Literal, almost word-for-word, renderings:

A Faithful Version And the priest shall look on the plague, and shut up that which has the plague seven days. And he shall look on the mold plague on the seventh day. If the plague is spread in the garment, either in the spun yarn or in the woven cloth, or in any leather or in any work that is made of leather, the plague is a fretting mold leprosy. It is unclean.

Bond Slave Version .  
 C. Thompson (updated) OT .  
 Charles Thompson OT And the priest, upon seeing the touch, shall set apart the thing touched, seven days. And if on the seventh day the touch be spread in the garment, or in the web, or in the skin, into whatever things the skins may be made up, the touch is an inveterate leprosy.

|                             |  |
|-----------------------------|--|
| Context Group Version       | And the priest shall look at the plague, and shut up [that which has] the plague seven days: and he shall look at the plague on the seventh day: if the plague has spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.                                    |
| English Standard Version    | And the priest shall examine the disease and shut up that which has the disease for seven days. Then he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean.                                |
| Green's Literal Translation | And the priest shall look on the plague, and shall shut up the plagued <i>thing</i> seven days. And he shall look on the plague on the seventh day. And if the plague has spread in the garment, or in the warp, or in the woof, or in the leather, of all that is made of skin for use, the plague <i>is</i> a corroding leprosy; it is unclean.                    |
| Holy Bible Improved Edition | And the priest shall look at the spot, and shut up him that has the spot seven days. And he shall look at the spot on the seventh day. When the spot has spread in the garment, or in the warp, or in the woof, or in the leather, for whatever service the leather is to be made up; the spot is a malignant leprosy; it is unclean.                                |
| Literal Standard Version    | .  |
| Modern English Version      | .  |
| Modern Literal Version 2020 | . prickling  |
| Modern KJV                  | .  |
| New American Standard B.    | .  |
| New European Version        | .  |
| New King James Version      | .  |
| Niobi Study Bible           | .  |
| Owen's Translation          | .  |
| Revised Mechanical Trans.   | ...and the administrator will see the plague, and he will cause the plague to be shut seven days, and he will see the plague in the seventh day, given that the plague spread across in the garment, or in the warp or in the mixture or in the skin, to anything that will be done to the skin for business, the plague is an irritating infection, he is dirty,... |
| Updated Bible Version 2.17  | .  |
| Webster's Bible Translation | .  |
| Young's Literal Translation | .  |
| Young's Updated LT          | "And the priest has seen the plague, and has shut up that which has the plague, seven days; and he has seen the plague on the seventh day, and the plague has spread in the garment, or in the warp, or in the woof, or in the skin, of all that is made of skin for work; the plague is a fretting leprosy, it is unclean.  |

**The gist of this passage:**  
50-51

| Leviticus 13:50a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                       | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                              | to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | priest; principal officer or chief ruler  | masculine singular noun with the definite article      | Strong's #3548<br>BDB #463 |

## Leviticus 13:50a

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|-------------------------------------|--|--|----------------------------|
| 'êth (אֵת) [pronounced ayth]        | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| nega' (נֶגַע) [pronounced NEH-gahg] | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article; pausal form         | Strong's #5061<br>BDB #619 |

**Translation:** The priest will examine the suspect region [lit., *diseased area*] [on the garment] and [if he sees a problem],...

Even though this might be properly called a diseased area that the priest examines on the garment, we might not really think of it in those terms. We think of people has having diseases, but not garments. So I used the word *suspect region*. The priest examines the garment and observes that there is a portion of it that may carry a live disease. That is, a person coming into contact with this garment might actually develop a skin disease as a result.

Although this passage has been ballyhooed by some, bacteria can lodge itself in a garment made of organic material. That bacteria can live and spread and be actively dangerous to those who come into contact with it.

## Leviticus 13:50b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| çâgar (סָגַר) [pronounced saw-GAHR]                             | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil perfect              | Strong's #5462<br>BDB #688 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463 |
| 'êth (אֵת) [pronounced ayth]                                    | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| nega' (נֶגַע) [pronounced NEH-gahg]                             | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619 |

| Leviticus 13:50b  |   |                            |                                   |
|---|---|----------------------------|-----------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology           | BDB & Strong #'s                  |
| shib <sup>ec</sup> âh (שִׁבְעָה)<br>[pronounced shi <sup>b</sup> v <sup>e</sup> -GAW] | seven   | numeral feminine construct | Strong's #7651<br>BDB #987 & #988 |
| yâmîym (יָמִים)<br>[pronounced yaw-MEEM]  | days, a set of days; time of life, lifetime; a specific time period, a year | masculine plural noun      | Strong's #3117<br>BDB #398        |

**Translation:** ...he [lit., the priest] will put the garment [lit, the diseased region] into isolation [lit., deliver over] [for] seven days.

The priest puts the garment (called in the text, *diseased region*) into isolation for seven days. The priest knows how far the suspect region infection is at that point of going into isolation.

Leviticus 13:50 The priest will examine the suspect region [lit., diseased area] [on the garment] and [if he sees a problem], he [lit., the priest] will put the garment [lit, the diseased region] into isolation [lit., deliver over] [for] seven days.

It is the garment itself which is isolated for 7 days (the bruised area is a metonym for the garment).

| Leviticus 13:51a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced raw-AWH]                                | to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know   | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #7200<br>BDB #906 |
| 'êth (אֶת) [pronounced ayth]                                      | generally untranslated; possibly be translated to, toward (s)   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]                   | diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within  | a preposition of proximity   | No Strong's #<br>BDB #88   |

| Leviticus 13:51a  |  |   |                                   |
|---|--|---|-----------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s                  |
| yôwm (יוֹם) [pronounced yohm]   | day; time; today or this day (with a definite article); possibly immediately | masculine singular noun with the definite article | Strong's #3117<br>BDB #398        |
| shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shib <sup>ec</sup> -GAW] | seven  | numeral feminine noun with the definite article   | Strong's #7651<br>BDB #987 & #988 |

**Translation:** He will then examine the garment [lit, the diseased region] on day seven...

On day seven, the priest reexamines the garment, called *the diseased region* in the Hebrew. So, the priest looks as the suspected region.

| Leviticus 13:51b                                   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology                                       | BDB & Strong #'s           |
| kîy (כִּי) [pronounced kee]                        | for, that, because; when, at that time, which, what time  | explanatory or temporal conjunction; preposition       | Strong's #3588<br>BDB #471 |
| pâsâh (פָּשָׂה) [pronounced paw-SAW]               | to spread (out), increased in size  | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #6581<br>BDB #832 |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]    | diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person | masculine singular noun with the definite article      | Strong's #5061<br>BDB #619 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ] | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within  | a preposition of proximity                             | No Strong's #<br>BDB #88   |
| beged (בִּגְדָּה) [pronounced BEH-ged]             | garment, clothing; treachery  | masculine singular noun with the definite article      | Strong's #899<br>BDB #93   |

**Translation:** ...[to see if] it [lit, the diseased region] has spread on the garment,...

The concern of the priest is whether or not this region appears to have spread on the garment itself.

| Leviticus 13:51c         |   |                         |                          |
|--------------------------|---|-------------------------|--------------------------|
| Hebrew/Pronunciation     | Common English Meanings   | Notes/Morphology        | BDB & Strong #'s         |
| 'ôw (וְ) [pronounced oh] | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least | disjunctive conjunction | Strong's #176<br>BDB #14 |

| Leviticus 13:51c   |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                   | BDB & Strong #'s            |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity                         | No Strong's #<br>BDB #88    |
| shethîy (שֵׁתִּי) [pronounced shehth-EE]   | <i>woven material, warp, set of threads drawn lengthwise in loom</i>                                      | masculine singular noun with the definite article  | Strong's #8359<br>BDB #1059 |
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction                            | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity                         | No Strong's #<br>BDB #88    |
| ’êreb (בְּרֵעַ) [pronounced GAY-rehb]; also spelled ’ereb (בְּרֵעַ) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, wool [as mixed or interwoven with warp]</i> | masculine singular noun2 with the definite article | Strong's #6154<br>BDB #786  |
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction                            | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity                         | No Strong's #<br>BDB #88    |
| gôwr (גֹּוֹר) [pronounced gohr]  | <i>skin, skins, hide; poetically used of the body, life</i>   | masculine singular noun with the definite article  | Strong's #5785<br>BDB #736  |

**Translation:** ...[whether it be of] woven material, knitted material or made from animal hide,...

The priest will do this, whether the garment has been made from wool or from cotton or from an animal hide.

| Leviticus 13:51d  |  |                                    |                            |
|---|--|------------------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings                    | Notes/Morphology                   | BDB & Strong #'s           |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to</i>     | directional/relational preposition | No Strong's #<br>BDB #510  |
| kôl (כֹּל) [pronounced kohl]  | <i>the whole, all, the entirety, every</i> | masculine singular noun            | Strong's #3605<br>BDB #481 |
| ’ăsher (אֲשֶׁר) [pronounced ash-ER]   | <i>that, which, when, who, whom; where</i> | relative pronoun                   | Strong's #834<br>BDB #81   |
| Together, kôl ’ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i> |  |                                    |                            |



| Leviticus 13:51d   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
| ‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]                               | <i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6213<br>BDB #793 |
| gôwr (עוֹר) [pronounced <i>gohr</i> ]                                      | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article           | Strong's #5785<br>BDB #736 |
| lâmed (ל) [pronounced <i>l</i> ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition                          | No Strong's #<br>BDB #510  |
| m <sup>o</sup> lâ'kâh (מְלָכָה) [pronounced <i>m<sup>o</sup>law-KAWH</i> ] | <i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>                       | feminine singular noun                                      | Strong's #4399<br>BDB #521 |

**Translation:** ...[whatever has been produced for use](#) [see the Hebrew exegesis here].

The priest will examine anything that is made out of leather, even if it is not clothing, but something else which has been produced. We might think of shoes or a belt; but I don't know what sort of things were made from animal hide during this era.

| Leviticus 13:51e  |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s           |
| tsâra'ath (תַּעֲרָאֵת) [pronounced <i>tsaw-RAH-ahth</i> ]                                       | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>  | feminine singular noun                            | Strong's #6883<br>BDB #863 |
| mâ'ar (מַאֲרָה) [pronounced <i>maw-AHR</i> ]  | <i>painful, prickling, irritating, painful, fretful; cursed; persistent, confirmed, active</i>   | feminine singular, Niphal participle              | Strong's #3992<br>BDB #549 |
| Some of these meanings were taken from Strong and BDB; and some from a variety of translations. |  |   |                            |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]   | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article | Strong's #5061<br>BDB #619 |

**Translation:** [\[If the priest observes that\] the suspected region](#) [lit., *skin disorder*] [is active](#), [\[then it will be considered\] a diseased region](#).

We have a rather difficult word in this context, one often translated *malignant* or *fretting*. It is the verb mâ'ar (מַאֲרָה) [pronounced *maw-AHR*], found only in the Hiphil participle (meaning that it is used as an adjective and it is in the

causative stem) and we find this verb only in Leviticus 13:51–52 14:44 and in Ezek. 28:24. Strong's #3992 BDB #549.

We would rule out the idea that this is a *painful* or a *prickling* sensation, as this word is used only in Leviticus for a piece of clothing and for a house. Furthermore, we already have a word for *spreading* used in this context. The only clue that we have is that there are indications that this has grown and the two closest Hebrew words—*ma'ārāv* (מֵאֲרָב) [pronounced *mah-uh-RAW<sup>B</sup>V*] meaning *ambush* and *m<sup>ē</sup>ērāh* (מֵעֲרָא) [pronounced *meh-ay-RAW*] probably meaning *curse*. Strong's #3994 BDB #76. It is a tough call and we will stay with *malignant*.

The priest sees that the region in question is active, so he will consider it to be a diseased region.

| Leviticus 13:51f                           |   |   |                         |
|--|---|---|-------------------------|
| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s        |
| ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i> ] | <i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually] | masculine singular adjective  | Strong's #2931 BDB #379 |
| hûw' (אוּהוּ) [pronounced <i>hoo</i> ]     | <i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i> | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |

**Translation:** It [is clearly] *unclean*.

If this is the case, then the garment is considered to be unclean.

Leviticus 13:51 He will then examine the garment [lit, *the diseased region*] on day seven [to see if] it [lit, *the diseased region*] has spread on the garment, [whether it be of] woven material, knitted material or made from animal hide, whatever has been produced for use [see the Hebrew exegesis here]. [If the priest observes that] the suspected region [lit., *skin disorder*] is active, [then it will be considered] a diseased region. It [is clearly] unclean.

The discoloration which appears to be a skin disorder on the garment is growing on the garment continuing to stain the garment with larger and larger areas of infection.

Leviticus 13:50–51 The priest will examine the suspected region of the garment to see if there is a problem. If he is concerned by what he sees, then he will place the garment into isolation for seven days. On day seven, the priest will reexamine the garment, to determine whether or not the suspect region has spread further in the garment. This will be done, whether the garment is made from wool, cotton or an animal's hide. If the material has been compromised by a disease, the priest will make this known.

And he has burned the garment, or woven material, or knitted material in wool or in cotton, or any manufactured good of (animal) skin that was in him the diseased area; for a skin disorder—active—she [is]. In fire she will be burned.

Leviticus  
13:52

The priest [lit., *he*] will burn the garment, whether woven material, or knitted wool or cotton, or anything made from (an animal) hide which had on it a [confirmed] leprous region. Because it [is] an active disease [-carrying] region, it will be burned with fire.

**The priest, having discovered that the infected region is spreading, will burn the garment, no matter what material it is manufactured from. If he confirms that the piece of clothing has a leprous region which is active and contagious, then he will burn the garment with fire.**

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | And he has burned the garment, or woven material, or knitted material in wool or in cotton, or any manufactured good of (animal) skin that was in him the diseased area; for a skin disorder—active—she [is]. In fire she will be burned. |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | .   |
| Targum (Pseudo-Jonathan)    | .   |
| Aramaic Targum              | .   |
| Updated Douay-Rheims        | .   |
| Douay-Rheims 1899 (Amer.)   | And therefore it shall be burnt with fire.  |
| Aramaic ESV of Peshitta     | He shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of skin, in which the plague is: for it is a destructive mildew. It shall be burned in the fire.  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it [is] a fretting leprosy; it shall be burnt in the fire.   |
| Updated Brenton (Greek)     | He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, in which there may be the plague; because it is a confirmed leprosy; it shall be burned with fire.                        |

Significant differences:

#### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And the clothing, or the wool or linen material, or anything of leather in which is the disease, is to be burned: for the disease is biting into it; let it be burned in the fire. |
| Easy English              | .  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2008 | .  |
| God's Word™               | He must burn the piece of clothing or the leather article because the mildew is growing.   |
| Good News Bible (TEV)     | The priest shall burn it, because it is a spreading mildew which must be destroyed by fire.  |
| The Message               | .  |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

#### Thought-for-thought translations; dynamic translations; paraphrases:

|                          |   |
|--------------------------|---|
| Casual English Bible     | . |
| College Press paraphrase | . |

|                            |   |
|----------------------------|---|
| Contemporary English V.    | He will put it aside for seven days, and if the mildew has spread in that time, he will say, "This is unclean because the mildew has spread." Then he will burn the clothing or the piece of leather. [The CEV has a vv. 47, 51 & 52; this is a portion of v. 47 and all of vv. 51–52.] |
| The Living Bible           | .   |
| New Berkeley Version       | .   |
| New Life Version           | .   |
| New Living Translation     | .   |
| Unfolding Bible Simplified | The owner must completely burn the item that has the mildew in it, whatever kind of item it is.   |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

### Mostly literal renderings (with some occasional paraphrasing):

|                              |   |
|------------------------------|---|
| Berean Study Bible           | He is to burn the fabric, weave, or knit, whether the contaminated item is wool or linen or leather. Since the mildew is harmful, the article must be burned up.  |
| Conservapedia Translation    | .   |
| Revised Ferrar-Fenton Bible  | .   |
| God's Truth (Tyndale)        | .   |
| HCSB                         | .   |
| International Standard V     | Incinerate the clothing, the woven material, the knitted material (whether wool or linen), or any of the leather articles on which the contagion is found, because its a chronic fungal infection. It is to be incinerated.                     |
| H. C. Leupold                | .   |
| Lexham English Bible         | .   |
| NIV, ©2011                   | .   |
| Peter Pett's translation     | .   |
| Unfolding Bible Literal Text | He must burn the garment, or anything woven or knitted from wool or linen material, or leather or anything made with leather, anything in which the harmful mildew is found, for it can lead to disease. The item must be completely burned up. |
| Urim-Thummim Version         | He will therefore burn that garment, whether woven material or knitted in wool or linen, or anything of hide that is plagued, for it is a irritating leprosy and it will be burned in the fire.   |
| Wikipedia Bible Project      | And he burned the cloth or the warp or the woof, of wool or of linen, or any of the leather implements which will have the affliction within it, because it is a hurrying leprosy, it will be burned in fire.                                   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible–1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible–1989 | . |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | And he shall burn the garment, or the warp, or the woof, in wool or in linen, or anything of leather, in which the plague is; for it is a corroding leprosy; it shall be burned with fire.    |
| Hebrew Transliteration S.  | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | “And he shall burn that garment, or the warp or the weft, in wool or in linen, or any leather object in which the infection is, for it is an active leprosy. It is burned with fire.          |
| Tree of Life Version       | He is to burn the garment or the weaving, or the texture, wool or linen, or anything of leather, in which the plague resides, for it is a destructive mildew. It is to be burned in the fire. |

**Weird English, Old English, Anachronistic English Translations:**

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | HE SHALL BURN THE GARMENT, EITHER THE WARP OR WOOF IN WOOL GARMENTS OR IN FLAXEN, OR IN ANY UTENSIL OF SKIN, IN WHICH THERE MAY BE THE PLAGUE; BECAUSE IT IS A CONFIRMED LEPROSY; IT SHALL BE BURNT WITH FIRE. |
| Awful Scroll Bible               | He is to have burned the garment, warp or woof, that is woollen or linen, or the article of leather, that is struck with the fretting leprosy, even was it to be burned with fire.                             |
| Concordant Literal Version       | He will burn the garment or the spun yarn or the woven piece, in wool or in flax or any article of leather in which the contagion comes to be, for it is a festering leprous mold. In fire shall it be burned. |
| Darby Translation                | .  |
| exeGesés companion Bible         | He burns those clothes<br>whether warp or woof<br>woollen or flaxen<br>or any instrument of skin<br>wherein the plague is<br>- for it is a bitter leprosy:<br>- burn it in the fire.                           |
| Orthodox Jewish Bible            | He shall therefore burn that garment, whether warp or woof, in wool or in linen, or any thing of leather, wherein the nega is; for it is a malignant tzara'at; it shall be burned in the eish.                 |
| Rotherham's <i>Emphasized B.</i> | .  |

**Expanded/Embellished Bibles:**

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | And he shall burn the garment or the woven material or the fabric, whether wool or linen, [Literally “in/on the wool or in/on the linen”] or any leather object that has [Literally “becomes on/in it”] the infection, because it is an infectious skin disease, [Perhaps better translated “mold” rather than “skin disease”] which is destructive—it must be burned in the fire. |
| The Pulpit Commentary      |  |

Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .  
The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation .  
NET Bible® .  
New American Bible (2011) .  
Rotherham's *Emphasized B.* Then shall he burn up the garment, whether it be in the warp or the weft, in wool or in flax, or any utensil<sup>a</sup> of skin, wherein shall be the plague-spot,—for <a fretting leprosy> it is', <in fire> shall it be burnt up.  
<sup>a</sup> Or: "vessel," or "article."

### Literal, almost word-for-word, renderings:

A Faithful Version And he shall burn that garment, whether spun yarn or woven cloth, in wool or in linen, or anything of leather in which the plague is, for it is an acute mold leprosy. It shall be burned in the fire.

Bond Slave Version .  
C. Thompson (updated) OT .  
Charles Thompson OT He must burn the garment, or the web, whether made of linen thread, or woolen yarn, or whatever the thing be which is made of skin, in which there is a touch of the leprosy. Because it is touched with leprosy, it shall be burned with fire.

Context Group Version And he shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of skin, in which the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

English Standard Version . persistent  
Holy Bible Improved Edition .  
Literal Standard Version And he shall burn the garment, or the warp, or the woof, of wool, or of linen, or any article of leather, in which the spot is; for it is a malignant leprosy; it shall be burnt in the fire.

Modern English Version .  
Modern Literal Version 2020 . prickling  
Modern KJV .  
New American Standard B. .  
New European Version .  
New King James Version .  
Niobi Study Bible He shall therefore burn that garment, whether warp or woof, in wool or in linen, or any thing of skin wherein the plague is, for it is a consuming leprosy; it shall be burned in the fire.

Owen's Translation .  
Revised Mechanical Trans. ...and he will cremate the garment or the warp or the mixture, in the wool or in the flax, or any utensil of the skin that the plague exists in him, given that she is an irritating infection, you will cremate it in the fire,...

Updated Bible Version 2.17 .  
A Voice in the Wilderness . active  
Webster's Bible Translation He shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of skin, in which the plague is: for it is a destructive mildew. It shall be burned in the fire.

World English Bible .  
Young's Literal Translation .



Young's Updated LT

"And he has burnt the garment, or the warp, or the woof, in wool or in linen, or any vessel of skin in which the plague is; for it is a fretting leprosy; with fire it is burnt.

The gist of this passage:

| Leviticus 13:52a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| sâraph (שָׂרַף) [pronounced saw-RAHF]                           | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #8313<br>BDB #976 |
| 'êth (אֵת) [pronounced ayth]                                    | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| beged (בִּגְדָּ) [pronounced BEH-ged]                           | <i>garment, clothing; treachery</i>   | masculine singular noun with the definite article                      | Strong's #899<br>BDB #93   |

**Translation:** The priest [lit., *he*] will burn the garment,...

The priest, having reexamined the material on the 7<sup>th</sup> day and confirming that the infected region is spreading, he will burn the garment (or whatever is brought to him).

| Leviticus 13:52b                        |  |  |                             |
|---|--|--|-----------------------------|
| Hebrew/Pronunciation                    | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s            |
| 'ôw (אוּ) [pronounced oh]               | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | disjunctive conjunction  | Strong's #176<br>BDB #14    |
| 'êth (אֵת) [pronounced ayth]            | generally untranslated; possibly be translated <i>to, toward (s)</i>                               | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84    |
| shethîy (שֵׁטִי) [pronounced shehth-EE] | <i>woven material, warp, set of threads drawn lengthwise in loom</i>                               | masculine singular noun with the definite article                      | Strong's #8359<br>BDB #1059 |
| 'ôw (אוּ) [pronounced oh]               | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | disjunctive conjunction  | Strong's #176<br>BDB #14    |
| 'êth (אֵת) [pronounced ayth]            | generally untranslated; possibly be translated <i>to, toward (s)</i>                               | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84    |

## Leviticus 13:52b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| ʿêreb (בָּרַעַ) [pronounced GAY-rehb]; also spelled ʿereb (בָּרַעַ) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]</i>              | masculine singular noun2 with the definite article                                   | Strong's #6154<br>BDB #786 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                    | a preposition of proximity   | No Strong's #<br>BDB #88   |
| tsemer (רָמַצַּ) [pronounced TSEH-mer]   | <i>wool [from sheep, in clothing]; metaphorically: whiteness</i>   | masculine singular noun with the definite article                                    | Strong's #6785<br>BDB #856 |
| ʾôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                     | disjunctive conjunction  | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                    | a preposition of proximity   | No Strong's #<br>BDB #88   |
| pish <sup>e</sup> teh (פִּתְשָׁ) [pronounced pish-TEH]                                     | <i>flax, linen, cotton</i>   | masculine plural noun with the definite article                                      | Strong's #6593<br>BDB #833 |
| ʾôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                     | disjunctive conjunction  | Strong's #176<br>BDB #14   |
| ʾêth (אֶת) [pronounced ayth]   | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb               | Strong's #853<br>BDB #84   |
| kôl (כֹּל) [pronounced koh]  | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>                                      | masculine singular construct not followed by a definite article                      | Strong's #3605<br>BDB #481 |
| k <sup>e</sup> lîy (יֵלֵךְ) [pronounced k <sup>e</sup> lee]                                | <i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i> | masculine singular construct   | Strong's #3627<br>BDB #479 |
| gôwr (רוּעַ) [pronounced gohr]   | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article                                    | Strong's #5785<br>BDB #736 |
| ʾăsher (אֲשֶׁר) [pronounced ash-ER]  | <i>that, which, when, who, whom; where</i>   | relative pronoun   | Strong's #834<br>BDB #81   |
| hâyâh (הָיָה) [pronounced haw-YAW]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                               | Strong's #1961<br>BDB #224 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                    | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |

## Leviticus 13:52b

| Hebrew/Pronunciation                 | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s           |
|--------------------------------------|--|---|----------------------------|
| nega' (נֶגַע) [pronounced NEH-gahg'] | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article | Strong's #5061<br>BDB #619 |

**Translation:** ...whether woven material, or knitted wool or cotton, or anything made from (an animal) hide which had on it a [confirmed] leprous region.

No matter what the garment is made out of, or even if it is something else other than a garment, the priest will confirm that there is an problematic region on it.

## Leviticus 13:52c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| kîy (כִּי) [pronounced kee]   | <i>for, that, because; when, at that time, which, what time</i>                                | explanatory or temporal conjunction; preposition   | Strong's #3588<br>BDB #471 |
| tsâra'ath (תַּעֲרָצ) [pronounced tsaw-RAH-ahth]   | <i>a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders</i>              | feminine singular noun   | Strong's #6883<br>BDB #863 |
| mâ'ar (מַאֲר) [pronounced maw-AHR]  | <i>painful, prickling, irritating, painful, fretful; cursed; persistent, confirmed, active</i> | feminine singular, Niphal participle   | Strong's #3992<br>BDB #549 |
| Some of these meanings were taken from Strong and BDB; and some from a variety of translations. |  |  |                            |
| hîy' (הִיא) [pronounced hee]  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>                         | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |

**Translation:** Because it [is] an active disease [-carrying] region,...

When the suspected region increases in size, then this is considered an active and contagious disease.

Inanimate objects—particularly those made of natural fibers—can carry dangerous bacteria. In today's modern world, an application would be: after you purchase a piece of clothing from a second-hand store, you wash that piece of clothing (in hot water, preferably).

More than a thorough cleaning was required in the ancient world.

| Leviticus 13:52d                                 |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>      | a preposition of proximity                                 | No Strong's #<br>BDB #88   |
| 'esh (אֵשׁ) [pronounced aysh]                    | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i> | feminine singular noun with the definite article           | Strong's #784<br>BDB #77   |
| sâraph (שָׂרַף)<br>[pronounced saw-RAHF]         | <i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>                                   | 3 <sup>rd</sup> person feminine singular, Niphal imperfect | Strong's #8313<br>BDB #976 |

**Translation:** ...it will be burned with fire.

Because the suspected region is growing in size, it was to be burned, to destroy the bacteria that the clothing is carrying. It simply was not worth the risk of using clothing which carried on it dangerous and destructive skin bacteria.

Leviticus 13:52 The priest [lit., *he*] will burn the garment, whether woven material, or knitted wool or cotton, or anything made from (an animal) hide which had on it a [confirmed] leprous region. Because it [is] an active disease [-carrying] region, it will be burned with fire.

The cloth itself apparently can carry some of the leprous infection here.

Leviticus 13:52 The priest, having discovered that the infected region is spreading, will burn the garment, no matter what material it is manufactured from. If he confirms that the piece of clothing has a leprous region which is active and contagious, then he will burn the garment with fire.

---

There are a lot of problems in the last couple phrases of v. 55. Most of the passage is fine until halfway through that final verse.

And if sees the priest and behold, has not spread out the diseased region on the garment or on the woven material or on knitted material or on any manufactured item of the (animal) skin. And has charged the priest and they have washed that on him, the diseased region and has delivered him over seven days a second [time]. And has seen the priest after he was washed out the diseased region and behold, has not changed the diseased region his appearance. And the diseased region has not spread, unclean he [still is]. In the fire you will burn him; a leprous decay she [is] on the baldness [of the head] or on the bald spot.

Leviticus  
13:53–55

If the priest has examined and observed that the infected region on the garment (whether on woven material, knitted material, or manufactured [from] leather) [is suspect], [then] the priest will give orders [about what needs to be done]. Those under him [lit., *they*] will wash [the garment, paying close attention] to the infected region. He will deliver the garment [lit., *it*] [into isolation] seven days again. The priest will reexamine the infected region and [if] he observes that it [lit., *the infected region*] has not changed its appearance [steps must be taken]. [Even though] the infected region has not spread, it [is still] unclean. You will burn it in the fire; [the garment carries on it] leprous decay on the inside and outside of the garment [see the Hebrew exegesis].

If the priest examines a garment (whether it is woven or knitted or made from leather) and he sees an infected region on the garment, then he will give orders for it to be washed. After the garment is washed, it will be placed by itself for seven more days. Even if the infected region has not changed in appearance and that region has not spread, it is still unclean and is to be burned with fire. It is carrying a dangerous, leprous decay on it.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text (Hebrew)

And if sees the priest and behold, has not spread out the diseased region on the garment or on the woven material or on knitted material or on any manufactured item of the (animal) skin. And has charged the priest and they have washed that on him, the diseased region and has delivered him over seven days a second [time]. And has seen the priest after he was washed out the diseased region and behold, has not changed the diseased region his appearance. And the diseased region has not spread, unclean he [still is]. In the fire you will burn him; a leprous decay she [is] on the baldness [of the head] or on the bald spot.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

But if he see that it is not grown,  
He shall give orders, and they shall wash that part wherein the leprosy is: and he shall shut it up other seven days.

And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean: and shall burn it with fire, for the leprosy has taken hold of the outside of the garment, or through the whole.

Aramaic ESV of Peshitta

"If the priest examines it, and behold, the plague has not spread in the garment, either in the warp, or in the woof, or in anything of skin;  
then the priest shall command that they wash the thing in which the plague is, and he shall isolate it seven more days.

|   |  |
|---|--|
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Lamsa's Peshitta (Syriac)<br>Samaritan Pentateuch | <p>Then the priest shall examine it, after the plague is washed; and behold, if the plague has not changed its colour, and the plague has not spread, it is unclean; you shall burn it in the fire. It is a mildewed spot, whether the bareness is inside or outside.</p> <p>.</p> <p>.</p> <p>.</p>   |
| Updated Brenton (Greek)   | <p>And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;<br/> Then the priest shall command that they wash [the thing] wherein the plague [is], and he shall shut it up seven days more:<br/> And the priest shall look on the plague, after that it is washed: and, behold, [if] the plague have not changed his colour, and the plague be not spread; it [is] unclean; thou shalt burn it in the fire; it [is] fret inward, [whether] it [be] bare within or without.<br/> And if the priest should see, and the plague has not spread in the garments, either in the warp or in the woof, or in any utensil of skin,<br/> then the priest shall give directions, and one shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days.<br/> And the priest shall look upon it after the plague has been washed; and if this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burned with fire: it is fixed in the garment, in the warp, or in the woof.</p> |

Significant differences:

#### Limited Vocabulary Translations:

|  |  |
|--|--|
| Bible in Basic English   | <p>And if the priest sees that the mark is not increased in the clothing or in any part of the material or in the leather,<br/> Then the priest will give orders for the thing on which the mark is, to be washed, and to be shut up for seven days more:<br/> And if, after the mark has been washed, the priest sees that the colour of it is not changed and it is not increased, it is to be burned in the fire: the disease is working in it, though the damage may be inside or outside.</p>                             |
| Easy English<br>Easy-to-Read Version–2001<br>Easy-to-Read Version–2008 | <p>.</p> <p>.</p> <p>"If the priest sees that the mildew did not spread on the object, it must be washed. It doesn't matter if it is leather or cloth, or if the cloth is knitted or woven, it must be washed. He must order the people to wash it. Then he must separate the clothing for seven more days. After that time, the priest must look at it again. If the mildew still looks the same, the object is unclean. It doesn't matter if the infection has not spread; you must burn that cloth or piece of leather.</p> |
| God's Word™  | <p>But if the priest sees that the area has not spread, he must order the area to be washed and put the clothing in a separate place for seven more days. The priest will examine the area again after it is washed. If it doesn't look any different and the mildew has not spread, it is still unclean. It must be burned, whether the area is on the outside or the inside.</p>   |
| Good News Bible (TEV)  | <p>But if, when he examines it, the priest finds that the mildew has not spread on the object, he shall order that it be washed and put away for another seven days. Then he shall examine it, and if the mildew has not changed color, even though it has not spread, it is still unclean; you must burn the object, whether the rot is on the front or the back.</p>   |
| The Message<br>Names of God Bible                                      | <p>.</p> <p>.</p>  |



NIRV .  
New Simplified Bible .

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .  
College Press paraphrase .  
Contemporary English V. If the priest discovers that the mildew hasn't spread, he will tell you to wash the clothing or leather and put it aside for another seven days, after which he will examine it again. If the spot hasn't spread, but is still greenish or reddish, the clothing or leather is unclean and must be burned.

The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation .  
Unfolding Bible Simplified But when the priest examines it, if the mildew has not spread, he must tell the person who owns it to wash it. Then he must put it in a separate place for another seven days. After seven days, the priest must examine it again. If the color of the mildew has not changed, even though it has not spread, that item must not be used again. It does not matter if the mildew is on the inside of the item or on the outside. It must be burned.

### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .  
Common English Bible .  
New Advent (Knox) Bible .  
Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible But when the priest examines it, if the mildew has not spread in the garment, weave, knit, or leather article, the priest is to order the contaminated article to be washed and isolated for another seven days. After it has been washed, the priest is to reexamine it, and if the mildewed article has not changed in appearance, it is unclean. Even though the mildew has not spread, you must burn up the fabric, whether the rot is on the front or back.

Conservapedia Translation .  
Revised Ferrar-Fenton Bible .  
God's Truth (Tyndale) .  
HCSB .  
International Standard V "But if the priest examines it and the infection did not spread on the clothing, either in the woven or knitted material, or on anything made of leather, then the priest is to command that they wash whatever has the contagion and then isolate [i.e. in medical confinement] it for seven days a second time. Then the priest is to examine it after the contagion has been washed. If the contagion hasn't changed in appearance, [Lit. eye] even though the contagion hasn't spread, it's unclean. Incinerate it. It's a fungal infection, especially if the infection is on its exposed side.

H. C. Leupold .  
Lexham English Bible .  
NIV, ©2011 .  
Peter Pett's translation .

|                              |  |
|------------------------------|--|
| Unfolding Bible Literal Text | If the priest examines the item and sees that the mildew has not spread in the garment or material woven or knitted from wool or linen, or leather goods, then he will command them to wash the item in which the mildew was found, and he must isolate it for seven more days. Then the priest will examine the item after the mildewed item was washed. If the mildew has not changed its color, even though it has not spread, it is unclean. You must burn the item, no matter where the mildew has contaminated it.           |
| Urim-Thummim Version         | If the priest will look and if the plague is not spread in the garment, either in the woven material or knitted or in anything of hide then the priest will command that they wash the items where the plague is, and he will quarantine it for 7 more days. Then the priest will examine the plague after its been washed and if the plague has not changed its color, even if it has not spread then it is unclean and you will burn it in the fire. It is a leprous decay in garment, in the back thereof or the front thereof. |
| Wikipedia Bible Project      | And if the priest will see that here the affliction did not spread in the cloth or in the warp or woof, or in any of the implements of leather. And the priest commanded, and they washed that which has the affliction in it, and they enclosed it seven days again. And the priest saw after the affliction had been washed, and here the affliction did not alter in his eyes, and the affliction did not spread, it is defiled, you will burn it in fire. It is a Pchetheth, in his bald-spot or in his receding forehead.     |

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Hebrew Transliteration S.  | .   |
| The Israel Bible           | .   |
| Israeli Authorized Version | .   |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | <p>“But if the priest looks and sees that the infection has not spread in the garment, or in the warp or in the weft, or in any leather object, then the priest shall give command, and they shall wash that in which the infection is. And he shall shut it up another seven days.</p> <p>“And the priest shall look at the infection after it has been washed and see, if the infection has not changed its appearance, though the infection has not spread, it is unclean, and burn it in the fire – it is eaten away, in its inside or outside.</p> |
| Tree of Life Version       | <p>“If the kohen examines it, and behold, the plague has not spread in the garment, either in the weaving, the texture, or in anything made of leather, the kohen should command that they wash the thing which has the mark, and he is to isolate it seven more days.</p>  |

"Then the kohen is to reexamine it, after the mark has been washed, and behold, if the mark has not changed its color and has not spread, it is unclean. You are to burn it in the fire, whether the rot is inside or outside.

### **Weird English, Old English, Anachronistic English Translations:**

|   |   |
|---|---|
| Alpha & Omega Bible                           | <p>AND IF THE PRIEST SHOULD SEE, AND THE PLAGUE BE NOT SPREAD IN THE GARMENTS, EITHER IN THE WARP OR IN THE WOOF, OR IN ANY UTENSIL OF SKIN,</p> <p>THEN THE PRIEST SHALL GIVE DIRECTIONS, AND ONE SHALL WASH THAT ON WHICH THERE MAY HAVE BEEN THE PLAGUE, AND THE PRIEST SHALL SET IT ASIDE A SECOND TIME FOR SEVEN DAYS.</p> <p>AND THE PRIEST SHALL LOOK UPON IT AFTER THE PLAGUE HAS BEEN WASHED; AND IF THIS, EVEN THE PLAGUE, HAS NOT CHANGED ITS APPEARANCE, AND THE PLAGUE DOES NOT SPREAD, IT IS UNCLEAR; IT SHALL BE BURNT WITH FIRE: IT IS FIXED IN THE GARMENT, IN THE WARP, OR IN THE WOOF.</p> |
| Awful Scroll Bible                            | <p>But was the priest to look at the strike - is it to have spread in the garment, warp or woof, or the article of leather? -</p> <p>The priest is to have given charge, and they are to have washed that with the strike, and he is to have shut it up seven days again.</p> <p>The priest is to have looked at that struck, after that it is to be washed - is the strike to have turned to his eyes? - The strike is to have spread, it is unclean, even were they to burn it with fire, even is it as the corrosion of the baldness or highness in forehead.</p>  |
| Concordant Literal Version                    | <p>When the priest examines, and behold, the contagion has not diffused in the garment, in the spun yarn or in the woven piece or in any article of leather, then the priest will instruct them, and they will rinse that which had the contagion in it, and he will enclose it a second seven days.</p> <p>Then the priest will examine after the contagion has been rinsed, and behold, if the contagion has not turned its visible appearance even though the contagion has not diffused, it is unclean. With fire shall you burn it whether it is pitted in its back or in its front.</p>                 |
| Darby Translation<br>exeGesés companion Bible | <p>.</p> <p>And if the priest sees, and behold,<br/>the plague spread not in the clothes<br/>or in the warp or in the woof,<br/>or in any instrument of skin:<br/>then the priest misvahs<br/>them to launder that wherein the plague is<br/>and he shuts it a second seven days:<br/>and the priest sees the plague,<br/>after it is washed: and behold,<br/>if the plague turned not its eyes<br/>and the plague spread not,<br/>- it is foul:<br/>burn it in the fire;<br/>- it is pitted<br/>- whether baldness or high forehead.</p>   |
| Orthodox Jewish Bible                         | <p>And if the kohen shall examine, and, hinei, the nega be not spread in the garment, either in the warp, or in the woof, or in anything of leather,<br/>Then the kohen shall command that they wash the thing wherein the nega is, and he shall quarantine it another shivat yamim;</p>  |

And the kohen shall examine the nega, after that it is washed; and, hinei, if the nega has not changed its appearance, and the nega be not spread, it is tamei; thou shalt burn it in the eish; whether the eating away hath brought bareness in the front or back.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary .

Lexham English Bible

**"But** [Or "And"] **if the priest examines it** [The direct object is supplied from context in the English translation] **and if** [Literally "look" or "behold"] **the infection has not spread on the garment or on the woven material or on the fabric or on any leather object, then** [Or "and"] **the priest shall command, and someone** [Literally "he"] **shall wash that on which the infection is , and he shall confine it a second time for seven days. And the priest shall examine it** [The direct object is supplied from context in the English translation] **after the infection has been washed off, and if** [Literally "look" or "behold"] **the infection has not changed its outward appearance and the infection has not spread, it is unclean; he must burn it in the fire; it is a fungus on its back or on its front.**

The Pulpit Commentary

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

College Press Bible Study .

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

NET Bible® .

New American Bible (2011) .

Rotherham's *Emphasized B.* But <if the priest shall take a view, and lo! the spot has not spread, in the garment, either in warp or in weft,—or in any utensil<sup>b</sup> of skin> then shall the priest give command, and they shall wash that wherein is the spot,—and he shall shut it up seven days more; then shall the priest take a view after the plagued garment hath been washed, and lo! <if the spot hath not changed its look>,<sup>c</sup> then <though ||the spot|| hath not spread> yet <unclean> it is', <in the fire> shalt thou burn it up,—<a sunken spot> it is', in the back thereof, or in the front thereof.

<sup>b</sup> Or: "vessel," or "article."

<sup>c</sup> Lit.: "its eye."

### Literal, almost word-for-word, renderings:

A Faithful Version . contaminated

Bond Slave Version .

C. Thompson (updated) OT .

Charles Thompson OT .

Context Group Version

And if the priest shall look, and see that the plague has not spread in the garment, either in the warp, or in the woof, or in anything of skin; then the priest shall command that they wash the thing in which the plague is, and he shall shut it up seven days more: and the priest shall look, after the plague is washed; and see if the plague has not changed its color, and the plague has not spread, it is unclean; you shall burn it in the fire: it is a fret, whether the bareness be inside or outside.

|                             |   |
|-----------------------------|---|
| Holy Bible Improved Edition | And if the priest shall look at it, and, behold, the spot has not spread in the garment, or in the warp, or in the woof, or in the article of leather; then the priest shall command that they wash the thing that has the spot in it, and he shall shut it up seven days a second time. And the priest shall look at the spot after it is washed; and, behold, if the spot has not changed its appearance, and the spot has not spread, it is unclean; thou shalt burn it in the fire; it is a deep corroding, on the wrong side or on the right side.                   |
| Literal Standard Version    | And if the priest sees, and behold, the plague has not spread in the garment, or in the warp, or in the woof, or in any vessel of skin, then the priest has commanded, and they have washed that in which the plague [is], and he has shut it up [for] a second seven days. And the priest has seen [that which has] the plague after it has been washed, and behold, the plague has not changed its aspect, and the plague has not spread—it [is] unclean; you burn it with fire; it [is] a fretting in its back-part or in its front-part.                              |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | ...and the administrator will see, and look, if the plague did not spread across in the garment, or in the warp or in the mixture or in any utensil of skin, and the administrator will direct and they will wash the plague that is in him, and he will cause him to be shut a second seven days, and the administrator will see after the plague is washed, and look, the plague did not overturn his eye <sup>[761]</sup> , and the plague did not spread across, he is dirty, you will cremate him in the fire, she is a pit in his bald spot or in his bare spot,... |
|                             | <sup>761</sup> . The phrase "did not overturn his eye" means "did not change color."  |
| Updated Bible Version 2.17  | And if the priest will look, and see that the plague has not spread in the garment, either in the warp, or in the woof, or in anything of skin; then the priest will command that they wash the thing in which the plague is, and he will shut it up seven days more: and the priest will look, after the plague is washed; and see if the plague has not changed its color, and the plague has not spread, it is unclean; you will burn it in the fire: it is a fret, whether the bareness be inside or outside.   |
| A Voice in the Wilderness   | And if the priest examines it, and behold, the spot has not spread in the garment, either in the warp or in the woof, or in anything made of leather, then the priest shall command that they wash the thing in which is the spot; and he shall shut it up another seven days. And the priest shall examine the spot after it has been washed; and indeed if the spot has not changed its color, though the spot has not spread, it is unclean, and you shall burn it in the fire; it continues eating away, whether the damage is outside or inside.                     |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | `And if the priest see, and lo, the plague hath not spread in the garment, or in the warp, or in the woof, or in any vessel of skin, then hath the priest commanded, and they have washed that in which the plague is , and he hath shut it up a second seven days. And the priest hath seen that which hath the plague after it hath been washed, and lo, the plague hath not changed its aspect, and the plague hath not spread, --it is unclean; with fire thou dost burn it; it is a fretting in its back-part or in its front-part.                                  |

**The gist of this passage:**  
53-55

**Leviticus 13:53a**

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
|---|--|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| ʾîm (אִם) [pronounced <i>eem</i> ]  | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>  | primarily an hypothetical particle                             | Strong's #518<br>BDB #49                       |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]  | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect       | Strong's #7200<br>BDB #906                     |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]  | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article              | Strong's #3548<br>BDB #463                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]  | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>  | interjection, exclamatory particle, demonstrative particle     | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |  |  |  |
| This is v. 26a to this point.   |  |  |  |
| lô' (לֹא or אֵין) [pronounced <i>low</i> ]  | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518                     |
| pâsâh (פָּשַׁח) [pronounced <i>paw-SAW</i> ]  | <i>to spread (out), increased in size</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #6581<br>BDB #832                     |
| nega' (נֶגַע) [pronounced <i>NEH-gahg'</i> ]  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article              | Strong's #5061<br>BDB #619                     |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                                     | No Strong's #<br>BDB #88                       |



## Leviticus 13:53a

| Hebrew/Pronunciation                | Common English Meanings             | Notes/Morphology                                  | BDB & Strong #'s         |
|-------------------------------------|-------------------------------------|---|--------------------------|
| beged (בִּגְד) [pronounced BEH-ged] | <i>garment, clothing; treachery</i> | masculine singular noun with the definite article | Strong's #899<br>BDB #93 |

This is the end of v. 51b.

**Translation:** If the priest has examined and observed that the infected region on the garment...

From v. 47 to this point, we have been speaking of a garment which appears to be infected with some sort of surface disease. The priest has examined the garment; it has been washed, and it was isolated for seven days. Now, the priest takes it out and carefully examines it again. He is going to be looked primarily at the section which was infected.

## Leviticus 13:53b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                   | BDB & Strong #'s            |
|--|---|--|-----------------------------|
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction                            | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                                       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity                         | No Strong's #<br>BDB #88    |
| shethîy (שֵׁתִּי) [pronounced shehth-EE]   | <i>woven material, warp, set of threads drawn lengthwise in loom</i>                                      | masculine singular noun with the definite article  | Strong's #8359<br>BDB #1059 |
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction                            | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                                       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity                         | No Strong's #<br>BDB #88    |
| ’êreb (עֵרֵב) [pronounced GAY-rehb]; also spelled ’ereb (עֶרֶב) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]</i> | masculine singular noun2 with the definite article | Strong's #6154<br>BDB #786  |
| ’ôw (וּ) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>        | disjunctive conjunction                            | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                                       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>       | a preposition of proximity                         | No Strong's #<br>BDB #88    |

This is most of v. 51c.

## Leviticus 13:53b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| kôl (כֹּל) [pronounced kohl]                                | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>                                      | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| k <sup>e</sup> lîy (כֵּלִי) [pronounced k <sup>e</sup> lee] | <i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i> | masculine singular construct                                    | Strong's #3627<br>BDB #479 |
| gôwr (גֹּוֹר) [pronounced gohr]                             | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun   | Strong's #5785<br>BDB #736 |

**Translation:** ...(whether on woven material, knitted material, or manufactured [from] leather) [is suspect],...

Often when making a reference to a garment, the text points out that this is true whether the garment was woven or knitted or made from leather.

Leviticus 13:53 If the priest has examined and observed that the infected region on the garment (whether on woven material, knitted material, or manufactured [from] leather) [is suspect],...

The garment is carrying a skin disorder of some kind, but it is not one which is spreading.

## Leviticus 13:54a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| tsâvâh (צִוָּה) [pronounced tsaw-VAW]                           | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect                | Strong's #6680<br>BDB #845 |
| kôhên (כֹּהֵן) [pronounced koh-HANE]                            | <i>priest; principal officer or chief ruler</i>  | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| kâbaç (כִּבַּח) [pronounced kaw-BAHÇ]                           | <i>to wash [garments, a person]; to make wash</i>  | 3 <sup>rd</sup> person plural, Piel perfect                            | Strong's #3526<br>BDB #460 |
| 'êth (אֵת) [pronounced ayth]                                    | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| 'âsher (אֲשֶׁר) [pronounced ash-ER]                             | <i>that, which, when, who, whom; where</i>   | relative pronoun   | Strong's #834<br>BDB #81   |

## Leviticus 13:54a

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #88   |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                                    | Strong's #5061<br>BDB #619 |

**Translation:** ...[then] the priest will give orders [about what needs to be done]. Those under him [lit., *they*] will wash [the garment, paying close attention] to the infected region.

The priest calls for the garment to be washed again. Obviously, they will be careful to wash what is the infected area.

## Leviticus 13:54b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                  |
|---|--|--|-----------------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh]                   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251         |
| çâgar (סָגַר) [pronounced saw-GAHR]   | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil perfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5462<br>BDB #688        |
| shib <sup>ec</sup> âh (שִׁבְעָה)<br>[pronounced shi <sup>b</sup> v <sup>e</sup> -ÇAW] | <i>seven</i>   | numeral feminine construct   | Strong's #7651<br>BDB #987 & #988 |
| yâmîym (יָמִים)<br>[pronounced yaw-MEEM]  | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>   | masculine plural noun  | Strong's #3117<br>BDB #398        |
| shênîyth (שֵׁנִית)<br>[pronounced shay-NEETH]   | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; feminine form  | Strong's #8145<br>BDB #1041       |

**Translation:** He will deliver the garment [lit., *it*] [into isolation] seven days again.

The garment is then shut up for an additional seven days.

Leviticus 13:54 ...[then] the priest will give orders [about what needs to be done]. Those under him [lit., *they*] will wash [the garment, paying close attention] to the infected region. He will deliver the garment [lit., *it*] [into isolation] seven days again.

The garment is put into isolation for another 7 days.

| Leviticus 13:55a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                              | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                 | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                            | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article                      | Strong's #3548<br>BDB #463 |
| 'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]                      | <i>behind, after; following; after that, afterwards; hinder parts</i>   | preposition; plural form; construct form                               | Strong's #310<br>BDB #29   |
| kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i> ]                            | <i>to be washed out</i>   | 3 <sup>rd</sup> person masculine singular, Hothpael perfect            | Strong's #3526<br>BDB #460 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                                    | generally untranslated; possibly be translated <i>to, toward (s)</i>  | mark of a direct object; indicates next word is the object of the verb | Strong's #853<br>BDB #84   |
| nega' (נֶגַע) [pronounced <i>NEH-gahg</i> ]                             | <i>diseased area, bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                      | Strong's #5061<br>BDB #619 |

**Translation:** The priest will reexamine the infected region...

It is now 2 weeks later and the priest examines the garment once again. He focuses on the infected region.

| Leviticus 13:55b  |   |                        |                           |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Leviticus 13:55b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s                               |
|---|--|--|--|
| hinnêh (הִנֵּה)<br>[pronounced <i>hin-NAY</i> ]   | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>  | interjection, exclamatory particle, demonstrative particle                       | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> . |  |  |  |
| lô' (אֵל אוֹל)<br>[pronounced <i>low</i> ]  | <i>not, no</i>   | negates the word or action that follows; the absolute negation                   | Strong's #3808<br>BDB #518                     |
| hâphak <sup>e</sup> (פָּהַק)<br>pronounced <i>haw-FAHK<sup>e</sup></i>  | <i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>          | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #2015<br>BDB #245                     |
| nega' (נֶגַע)<br>[pronounced <i>NEH-gahg</i> ]  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article                                | Strong's #5061<br>BDB #619                     |
| 'êth (אֶת)<br>[pronounced <i>ayth</i> ]   | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb           | Strong's #853<br>BDB #84                       |
| 'ayin (עַיִן)<br>[pronounced <i>GAH-yin</i> ]   | <i>spring, fountain; eye, spiritual eyes; figuratively for, mental qualities, spiritual faculties; for what is seen: appearance, color, countenance</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5869<br>(and #5871)<br>BDB #744      |

**Translation:** ...and [if] he observes that it [lit., the infected region] has not changed its appearance [steps must be taken].

I am going to assume that everything is okay in the Hebrew until we get to the final section.

So, the garment is examined, and the infected regions appears to be unchanged.

| Leviticus 13:55c  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| nega' (נֶגַע) [pronounced<br><i>NEH-gahg</i> ]                              | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article              | Strong's #5061<br>BDB #619 |
| lô' (לֹא or לוֹ)<br>[pronounced <i>low</i> ]                                | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| pâsâh (פָּשָׂה)<br>[pronounced <i>paw-SAW</i> ]                             | <i>to spread (out), increased in size</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #6581<br>BDB #832 |

**Translation:** *[Even though] the infected region has not spread,...*

The infected region has not spread.

| Leviticus 13:55d                              |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| tâmê' (טָמֵא) [pronounced<br><i>taw-MAY</i> ] | <i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i> | masculine singular adjective  | Strong's #2931<br>BDB #379 |
| hûw' (הוּא) [pronounced<br><i>hoo</i> ]       | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>        | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |

**Translation:** *...it [is still] unclean.*

If this were a person, this would all be good news. However, with a garment, they should be able to clean the infected area enough to where it is no longer on the garment. The fact that it is still there indicates that this infection of the shirt is potentially dangerous.

| Leviticus 13:55e   |   |                            |                          |
|--|---|----------------------------|--------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology           | BDB & Strong #'s         |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's #<br>BDB #88 |



## Leviticus 13:55e

| Hebrew/Pronunciation                                | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|---|---|--|----------------------------|
| 'esh (אֵשׁ) [pronounced aysh]                       | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>                            | feminine singular noun with the definite article   | Strong's #784<br>BDB #77   |
| sâraph (שָׂרַף) [pronounced saw-RAHF]               | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i> | 2 <sup>nd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8313<br>BDB #976 |
| pechetheth (תַּתְּחִי) [pronounced pehkh-EH-thehth] | <i>boring, eating out, leprous decay in a garment, a hole (caused by a disease)</i>   | feminine singular noun   | Strong's #6356<br>BDB #809 |

There were a remarkable number of different translations of this single word.

|  |   |  |                            |
|--|---|--|----------------------------|
| hîy' (אִיָּהּ) [pronounced hee]                  | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i>                              | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931<br>BDB #214 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |

From this point forward, I have some serious concerns about what I find below. We have been talking about a garment. We have 2 serious problems at this point: (1) it does not appear to have changed, yet it is being burned (maybe a problem, maybe not). (2) Even though the discussion in this passage has been about any sort of garment, suddenly we have the words for *bald head* and *bald spot*. Do you see how that is quite odd? We would be expecting, *whether this is woolen or knit or made of an animal hide*.

Pretty much every translator took this to mean, *inside or outside*.

|   |   |   |                            |
|---|---|---|----------------------------|
| qârachath (תַּחֲרִיקָה) [pronounced kaw-RAKHKH-ath] | <i>baldness of the head, bald spot, baldness in the back</i>  | feminine singular noun: with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7146<br>BDB #901 |
| 'ôw (וָאוּ) [pronounced oh]                         | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>  | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]    | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | No Strong's #<br>BDB #88   |
| gabbachath (תַּחֲבֹחַ) [pronounced gab-BAHKH-ath]   | <i>bald forehead, bald spot, bare spot</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix  | Strong's #1372<br>BDB #147 |

I see this as a very problematic passage, where whatever was wrong with the garment is left out; and words from a previous section appear to have been placed here (this is fairly common for copyists to do, when there are words written in a place where they make very little sense).

## Leviticus 13:55e

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB & Strong #'s |
|--|-------------------------|------------------|------------------|
| These two words occur only in this chapter; in vv. 41–43 they refer to the baldness of a man's head (or a bald spot). It seems odd, in the same general context, that these two words mean something entirely different when applied to a garment. |                         |                  |                  |

**Translation:** You will burn it in the fire; [the garment carries on it] leprous decay on the inside and outside of the garment [see the Hebrew exegesis].

The garment is to be burned with fire.

Now, what is problematic is the phrase which follows being *burned with fire*. I believe that these words were transposed to this place by an errant copyist (for some copyists, this might be a very boring part of Scripture, so their concentration might be down).

Are there other words that should be here? Is this accidentally transposed here, but there is nothing taken out? I could not say. But, the idea is, the garment is burned up because it carried on it a potentially dangerous decay.

Leviticus 13:55 The priest will reexamine the infected region and [if] he observes that it [lit., *the infected region*] has not changed its appearance [steps must be taken]. [Even though] the infected region has not spread, it [is still] unclean. You will burn it in the fire; [the garment carries on it] leprous decay on the inside and outside of the garment [see the Hebrew exegesis].

Washing is often the prescription for that which is unclean. Remember that all of this is analogous, even though there were likely sanitary reasons for following God's ordinances here. We are washed by the Holy Spirit in regeneration and we are washed by the Word of God throughout our believing lives (Eph. 5:26 Titus 3:5).

Leviticus 13:53–55 If the priest examines a garment (whether it is woven or knitted or made from leather) and he sees an infected region on the garment, then he will give orders for it to be washed. After the garment is washed, it will be placed by itself for seven more days. Even if the infected region has not changed in appearance and that region has not spread, it is still unclean and is to be burned with fire. It is carrying a dangerous, leprous decay on it.

---

I believe that v. 58 is the proper cut off point for the words of God. V. 59 seems to be an inserted or added summary verse.

And if has seen the priest and behold, a faint diseased area after a washing of him. And he has cut out him from the garment or from the (animal) skin or from the woven material or from the knitted material. And if she has been seen again on the garment or on the woven material or on the knitted material or on any manufactured good of (animal) skin—spreading she [is]. In the fire you will burn him that [which is] on him the diseased area. And the garment or the woven material or the knitted material or any manufactured good of (animal) skin that you wash and has departed from them the diseased area. And he is washed a second (time) and he is made clean.”

Leviticus  
13:56–58

If the priest has examined [the article of clothing] and has observed a faint infected region after washing it. He will cut it out of the garment (whether from leather or from woven material or from knitted material). And if an infected area [lit., *she, it*] has been seen again on the garment (whether on woven material, knitted material or an article of leather), [then] it [is] spreading. You will burn the garment [lit., *him, it*] in the fire, [the garment] on which is the infected area. And the garment (whether woven material, knitted material or an article of leather) that you wash [may have the desired result that] the infected region is gone. The article of clothing [lit., *he, it*] will be washed a second (time) and it is made clean.”

Let’s say that the priest examines this article of clothing and he can still see the infected region, but it has faded considerably after washing it. He will cut that section out of the garment (whether it is made from leather, wool or cotton). However, if the infected area is seen again on that garment, then it is spreading. You must then burn the entire garment with the infected region with fire. On the other hand, if you wash the garment and you can see that the infected region is gone, then you will wash that garment a second time and it will be considered clean.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And if has seen the priest and behold, a faint diseased area after a washing of him. And he has cut out him from the garment or from the (animal) skin or from the woven material or from the knitted material. And if she has been seen again on the garment or on the woven material or on the knitted material or on any manufactured good of (animal) skin—spreading she [is]. In the fire you will burn him that [which is] on him the diseased area. And the garment or the woven material or the knitted material or any manufactured good of (animal) skin that you wash and has departed from them the diseased area. And he is washed a second (time) and he is made clean.”

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

But if the place of the leprosy be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound. And if after this there appear in those places that before were without spot, a flying and wandering leprosy: it must be burnt with fire. If it cease, he shall wash with water the parts that are pure, the second time: and they shall be clean.

Aramaic ESV of Peshitta

If the priest looks, and behold, the plague has faded after it is washed, then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appears again in the garment, either in the warp, or in the woof, or in anything of skin, it is spreading. You shall burn with fire that in which the plague is. The garment, either the warp, or the woof, or whatever thing of skin it is, which you

|   |   |
|---|---|
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Lamsa's Peshitta (Syriac)<br>Samaritan Pentateuch | .<br>. .<br>. .<br>And if the priest look, and, behold, the plague [be] somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:<br>And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it [is] a spreading [plague]: thou shalt burn that wherein the plague [is] with fire.<br>And the garment, either warp, or woof, or whatsoever thing of skin [it be], which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. |
| Updated Brenton (Greek)   | And if the priest should look, and the spot is dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin. And if it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is leprosy bursting forth: that in which is the plague shall be burned with fire.<br>And the garment, or the warp, or the woof, or any article of skin, which shall be washed, and the plague depart from it, shall also be washed again, and shall be clean.  |

Significant differences:

#### Limited Vocabulary Translations:

|  |   |
|--|---|
| Bible in Basic English   | And if the priest sees that the mark is less bright after the washing, then let him have it cut out of the clothing or the leather or from the threads of the material:<br>And if the mark is still seen in the clothing or in the threads of the material or in the leather, it is the disease coming out: the thing in which the disease is will have to be burned with fire.<br>And the material of the clothing, or anything of skin, which has been washed, if the mark has gone out of it, let it be washed a second time and it will be clean. |
| Easy English<br>Easy-to-Read Version–2001<br>Easy-to-Read Version–2008 | .<br>. .<br>"But if the priest looks at that piece of leather or cloth, and the mildew has faded, he must tear the infected spot out of the piece of leather or cloth. It doesn't matter if the cloth is woven or knitted. But the mildew might come back to that piece of leather or cloth. If that happens, the mildew is spreading, and the object must be burned. But if the mildew did not come back after washing, that piece of leather or cloth is clean, whether the cloth was woven or knitted."  |
| God's Word™  | If the priest sees that the area is pale after washing, he will tear it out of the clothing or the leather. However, if it shows up again, you must burn the clothing or the leather article. But if the area disappears from the woven or knitted clothing or any leather article when it is washed, wash it again, and it will be clean.  |
| Good News Bible (TEV)  | But if, when the priest examines it again, the mildew has faded, he shall tear it out of the clothing or leather. Then, if the mildew reappears, it is spreading again, and the owner shall burn the object. If he washes the object and the spot disappears, he shall wash it again, and it will be ritually clean.  |
| The Message<br>Names of God Bible<br>NIRV<br>New Simplified Bible      | .<br>. .<br>. .<br>. .  |

**Thought-for-thought translations; dynamic translations; paraphrases:**

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | But if the spot has faded after being washed, he will tear away the spot. Later, if the spot reappears elsewhere on the clothing or the leather, you must burn it. Even if the spot completely disappears after being washed, it must be washed again before it is clean.  |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | But when the priest examines it after it has been washed, if the mildew has faded, he must tear out the part that had the mildew in it. If the mildew reappears on that item, it is clear that it is spreading, and the owner must burn the entire item. But after the clothing is washed and the mildew disappears, the owner must wash it again, and then he may use it again. |

**Partially literal and partially paraphrased translations:**

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |
| Translation for Translators | . |

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |  |
|------------------------------|--|
| Berean Study Bible           | If the priest examines it and the mildew has faded after it has been washed, he must cut the contaminated section out of the fabric, leather, weave, or knit. But if it reappears in the fabric, weave or knit, or on any leather article, it is spreading. You must burn up the contaminated article. If the mildew disappears from the fabric, weave or knit, or any leather article after washing, then it is to be washed again, and it will be clean.   |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | "If the priest examines the item and determines that the contagion has become dull after it has been washed, tear it away from the garment, leather, woven material, or knitted material. But if it recurs on the clothing, whether woven or knitted material, or on any article made of leather, it's a break out, so incinerate it with fire, wherever the contagion is found. Then the clothing, whether it is woven or knitted material, or any article made of leather that you've washed, if the contagion has been removed from them, and it's washed the second time, then it's clean. |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Urim-Thummim Version         | If the priest examines and if the plague is colorless after the washing of it; then he will tear it out of the garment, or out of the hide, or out of the woven material or knit. But if it still is seen in the garment, either in the woven material or knitted, or in anything of hide, then its a spreading plague and you will burn with fire where the   |

plague occurs. And the garment, either woven material or knitted, or whatever item of hide it is that you will wash, if the plague is departed from them it will be washed a second time and will be clean.

Wikipedia Bible Project

And if the priest saw, and here the affliction is faded after it has been washed, and he ripped it out of the cloth or from the leather or from the warp or from the woof. And if you will see it again in the cloth or in the warp or in the woof or in any of the implements of leather, it is a growth. You will burn in fire that which it has touched. And the cloth or the warp or the woof or all the implements of leather which you will was and the affliction is removed from them, and wash them again, and purify.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Hebrew Transliteration S. .  
 The Israel Bible .  
 Israeli Authorized Version .  
 Kaplan Translation .  
*The Scriptures* 1998 .  
 The Scriptures—2009 .  
 Tree of Life Version

If the kohen looks, and sees the mark has faded after it has been washed, then he is to tear it out of the garment, or the leather, or weaving, or texture. But if it appears again in the garment, either in the weaving, the texture, or in anything made of leather, it is spreading. You are to burn with fire whatever has the mark. The garment, or weaving, or texture, or whatever leather item it is that you have washed, if the mark has departed from it, is to be washed a second time, and will become clean.”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF THE PRIEST SHOULD LOOK, AND THE SPOT BE DARK AFTER IT HAS BEEN WASHED, HE SHALL TEAR IT OFF FROM THE GARMENT, EITHER FROM THE WARP OR FROM THE WOOF, OR FROM THE SKIN.  
 AND IF IT SHOULD STILL APPEAR IN THE GARMENT, EITHER IN THE WARP OR IN THE WOOF, OR IN ANY ARTICLE OF SKIN, IT IS A LEPROSY BURSTING FORTH: THAT WHEREIN IS THE PLAGUE SHALL BE BURNT WITH FIRE.  
 AND THE GARMENT, OR THE WARP, OR THE WOOF, OR ANY ARTICLE OF SKIN, WHICH SHALL BE WASHED, AND THE PLAGUE DEPART FROM IT, SHALL ALSO BE WASHED AGAIN, AND SHALL BE CLEAN.

Awful Scroll Bible

The priest is to have looked at the strike, even is it to have become dim, after it is to be washed, and he is to have torn it from the garment, leather, warp or woof.



Was it to be seen again in the garment, warp, woof, or article of leather, it is spreading, and he was to burn that struck, with fire.

But the garment, warp, woof, or article of leather, that was washed, and the strike is to have been turned aside, it is to have been washed again, and is to have been clean.

#### Concordant Literal Version

When the priest examines, and behold, the contagion is inconspicuous after it has been rinsed, he will tear it from the garment or from the leather, from the spun yarn or from the woven piece.

Yet if it should still appear in the garment, in the spun yarn or in the woven piece or in any article of leather, it is budding out. With fire shall you burn that which has the contagion in it.

As to the garment, the spun yarn or the woven piece, or any article of leather which you are rinsing when the contagion withdraws from it, it will be rinsed a second time; then it will be clean.

#### Darby Translation

#### exeGesés companion Bible

.  
And if the priest sees, and behold,  
the plague faded after being laundered;  
then he rip it from the clothes or from the skin,  
or from the warp or from the woof:  
and if it is still seen in the clothes  
- either in the warp or in the woof  
or in any instrument of skin;  
- a blossoming:  
burn with fire wherein the plague is:  
and the clothes, either warp or woof  
or whatever instrument of skin you launder,  
if the plague turned aside from them,  
then launder it the second time  
and it purifies.

#### Orthodox Jewish Bible

And if the kohen examine, and, hinei, the nega be somewhat faded after the washing of it, then he shall tear it out of the garment, or out of the leather, or out of the warp, or out of the woof;  
And if it appear still in the garment, either in the warp, or in the woof, or in any thing of leather, it is a spreading nega; thou shalt burn that wherein the nega is with eish.  
And the garment, either warp, or woof, or whatsoever thing of leather it be, which thou shalt wash, if the nega be departed from them, then it shall be washed the second time, and shall be tahor.

#### Rotherham's *Emphasized B.*

And <if the priest hath taken a view, and lo! the spot is ||faint|| since it hath been washed>, then shall he rend it out of the garment, or out of the skin, whether out of the warp or out of the weft; and <if it appear still in the garment—either in the warp or in the weft, or in any utensil of skin> <a breaking out> it is',—<in the fire> shalt thou burn up that wherein is the plague. But <as for the garment—whether the warp or the weft, or any utensil of skin which thou shalt wash, and the plague shall depart therefrom> then shall it be washed a second time, and shall be clean.

#### Expanded/Embellished Bibles:

##### *The Amplified Bible*

.

##### The Expanded Bible

.

##### Kretzmann's Commentary

.

##### Lexham English Bible

But [Or "And"] if the priest examines it [The direct object is supplied from context in the English translation] and if [Literally "look" or "behold"] the infection is faded after it has been washed off, then [Or "and"] he shall tear it from the garment or from the leather or from the woven material or from the fabric. And if it appears again on the garment

or on the woven material or on the fabric or on any leather object, it is spreading; you [Singular] must burn in the fire that which has the infection in it. And the garment or the woven material or the fabric or any leather object that he might wash and the infection is removed from them then [Or "and"] shall be washed a second time, and it shall be clean."

The Pulpit Commentary  
 Syndein/Thieme .  
 The Voice .

### **Bible Translations with Many Footnotes:**

College Press Bible Study .  
 The Complete Tanach .  
 The Geneva Bible .  
 Kaplan Translation .  
 NET Bible® .  
 New American Bible (2011) .  
 Rotherham's *Emphasized B.* .

### **Literal, almost word-for-word, renderings:**

|   |  |
|---|--|
| A Faithful Version  | And if the priest looks, and behold, the plague is somewhat dark after the washing of it, then he shall tear it out of the garment, or out of the tanned leather, or out of the spun yarn, or out of the woven cloth. And if it appears still in the garment, or in the spun yarn or in the woven cloth, or in anything of a tanned leather, it is a spreading plague. You shall burn it with fire, for the plague is in it. And the garment which you shall wash, either spun yarn or woven cloth, or whatever thing of a tanned leather it is, if the plague has departed from them, then it shall be washed a second time, and it shall be clean. |
| Bond Slave Version<br>C. Thompson (updated) OT<br>Charles Thompson OT   | .<br>.<br>But if the priest see that the touch is of a brownish colour after being: washed, he shall tear it out of the garment, or web, or out of the skin. And if it appear any more in the garment, or web, or in the leathern vessel, whatever it be, it is a fretting leprosy; that in which the touch is, shall be burned with fire. Now the garment, or web, or any thing made of skin, which shall be washed, and from which the touch shall depart, shall be washed a second time with water, and it shall be clean.  |
| Context Group Version   | And if the priest looks and sees that the plague is dim after the washing, then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it still appears in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: you shall burn that in which the plague is with fire. And the garment, either the warp, or the woof, or whatever thing of skin it is, which you shall wash, if the plague departs from them, then it shall be washed the second time, and shall be clean.   |
| English Standard Version<br>Green's Literal Translation<br>Holy Bible Improved Edition<br>Literal Standard Version<br>Modern English Version<br>Modern Literal Version 2020<br>Modern KJV<br>New American Standard B.<br>New European Version<br>New King James Version | .<br>.<br>.<br>.<br>.<br>.<br>.<br>.<br>.<br>.<br>.  |

Niobi Study Bible  
Owen's Translation  
Revised Mechanical Trans.

...and the administrator will see, and look, if the plague is dim after washing him, then he will tear him from the garment or from the skin or from the warp or from the mixture, and if she<sup>[762]</sup> appears yet again in the garment or in the warp or in the mixture or in any utensil of skin, she is a bursting out, you will cremate what the plague is in the fire, and the garment or the warp or the mixture or any utensil of skin, you will wash, and if the plague turns aside from them, then he will be washed a second time, and he will be clean.

<sup>762</sup>. The Hebrew word TOUCH (plague) is a masculine noun. In verse 56 the masculine pronoun "him" is used for this word, but here, this verb uses the feminine pronoun "she" and appears to be in error.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

"And if the priest has seen, and lo, the plague is become weak after it has been washed, then he has rent it out of the garment, or out of the skin, or out of the warp, or out of the woof; and if it still be seen in the garment, or in the warp, or in the woof, or in any vessel of skin, it is a fretting; with fire you will burn it—that in which the plague is .

"And the garment, or the warp, or the woof, or any vessel of skin which you will wash when the plague has turned aside from them, then it has been washed a second time, and has been clean.

**The gist of this passage:**  
56-58

| Leviticus 13:56a   |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                       | BDB & Strong #'s           |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |
| ʾim (אִם) [pronounced <i>eem</i> ]                                     | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle                     | Strong's #518<br>BDB #49   |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]                             | <i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>                | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7200<br>BDB #906 |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                           | <i>priest; principal officer or chief ruler</i>   | masculine singular noun with the definite article      | Strong's #3548<br>BDB #463 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                                 | No Strong's #<br>BDB #251  |

## Leviticus 13:56a

| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s                               |
|---|---|--|--|
| hinnêh (הִנֵּה)<br>[pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...*, or, *he realized [that]...* In Gen. 40:16, Owens translates this, *there were*.

This is vv. 26a & 53a to this point.

|   |  |   |                            |
|---|--|---|----------------------------|
| kêhâh (כֶּהָה)<br>[pronounced kay-HAWH]       | <i>faint, obscure, (somewhat) darkened, dimmed; lightened</i>  | feminine singular adjective                                 | Strong's #3544<br>BDB #462 |
| nega' (נֶגַע) [pronounced NEH-gahg]           | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article           | Strong's #5061<br>BDB #619 |
| 'achârêy (אַחֲרָי)<br>[pronounced ah-kuh-RAY] | <i>behind, after; following; after that, afterwards; hinder parts</i>  | preposition; plural form; construct form                    | Strong's #310<br>BDB #29   |
| kâbaç (כִּבַּח) [pronounced kaw-BAHÇ]         | <i>to be washed out</i>  | 3 <sup>rd</sup> person masculine singular, Hothpael perfect | Strong's #3526<br>BDB #460 |

Another source claims that this is the Hothpael infinitive construct.

|                              |   |   |                          |
|------------------------------|---|---|--------------------------|
| 'êth (אֵת) [pronounced ayth] | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i> | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84 |
|------------------------------|---|---|--------------------------|

**Translation:** If the priest has examined [the article of clothing] and has observed a faint infected region after washing it.

The priest is still looking at a piece of clothing and deciding what to do with it. The garment has been washed, and he can still see the infected region, but it is fainter than before.

## Leviticus 13:56b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB & Strong #'s          |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Leviticus 13:56b

| Hebrew/Pronunciation                     | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
|--|--|---|-----------------------------|
| qâra' (עָרָה) [pronounced kaw-RAHG]      | <i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                                  | Strong's #7167<br>BDB #902  |
| 'êth (אֵת) [pronounced ayth]             | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>  | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix | Strong's #853<br>BDB #84    |
| min (מִן) [pronounced mihn]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                      | preposition of separation   | Strong's #4480<br>BDB #577  |
| beged (בִּגְדָּה) [pronounced BEH-ged]   | <i>garment, clothing; treachery</i>  | masculine singular noun with the definite article                                       | Strong's #899<br>BDB #93    |
| 'ôw (אוּ) [pronounced oh]                | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| min (מִן) [pronounced mihn]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                      | preposition of separation   | Strong's #4480<br>BDB #577  |
| gôwr (גֹּוֹר) [pronounced gohr]          | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun with the definite article                                       | Strong's #5785<br>BDB #736  |
| 'ôw (אוּ) [pronounced oh]                | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| min (מִן) [pronounced mihn]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                      | preposition of separation   | Strong's #4480<br>BDB #577  |
| shethîy (שֶׁתִּי) [pronounced shehth-EE] | <i>woven material, warp, set of threads drawn lengthwise in loom</i>   | masculine singular noun with the definite article                                       | Strong's #8359<br>BDB #1059 |
| 'ôw (אוּ) [pronounced oh]                | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>   | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| min (מִן) [pronounced mihn]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                      | preposition of separation   | Strong's #4480<br>BDB #577  |

## Leviticus 13:56b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| ʿēreb (עֶרֶב) [pronounced GAY-rehb]; also spelled ʿereb (עֶרֶב) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]</i> | masculine singular noun2 with the definite article | Strong's #6154<br>BDB #786 |

**Translation:** He will cut it out of the garment (whether from leather or from woven material or from knitted material).

Then the priest will cut the infected region out of the garment.

Leviticus 13:56 If the priest has examined [the article of clothing] and has observed a faint infected region after washing it. He will cut it out of the garment (whether from leather or from woven material or from knitted material).

So we are still talking about the garment where the infected portion is removed.

## Leviticus 13:57a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB & Strong #'s           |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wāw conjunction                                   | No Strong's #<br>BDB #251  |
| ʾim (אִם) [pronounced eem]                                       | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle                       | Strong's #518<br>BDB #49   |
| râʾâh (רָאָה) [pronounced raw-AWH]                               | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>              | 3 <sup>rd</sup> person feminine singular, Niphal perfect | Strong's #7200<br>BDB #906 |
| ʿôwd (עוֹד) [pronounced gohd]                                    | <i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>                | adverb   | Strong's #5750<br>BDB #728 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                 | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity                               | No Strong's #<br>BDB #88   |
| beged (בִּגְד) [pronounced BEH-ged]                              | <i>garment, clothing; treachery</i>   | masculine singular noun with the definite article        | Strong's #899<br>BDB #93   |
| ʾôw (אוּ) [pronounced oh]  | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>  | disjunctive conjunction                                  | Strong's #176<br>BDB #14   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                 | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity                               | No Strong's #<br>BDB #88   |



| Leviticus 13:57a   |   |   |                             |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s            |
| shethîy (שֶׁתִּי) [pronounced <i>shehth-EE</i> ]   | woven material, warp, set of threads drawn lengthwise in loom   | masculine singular noun with the definite article   | Strong's #8359<br>BDB #1059 |
| ’ôw (וְ) [pronounced <i>oh</i> ]   | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least                     | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]   | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within                    | a preposition of proximity  | No Strong's #<br>BDB #88    |
| ’êreb (בְּרֶעַ) [pronounced <i>GAY-rehb</i> ]; also spelled ’ereb (בְּרֶעַ) [pronounced <i>GEH-rehb</i> ]. | Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]              | masculine singular noun2 with the definite article  | Strong's #6154<br>BDB #786  |
| ’ôw (וְ) [pronounced <i>oh</i> ]   | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least                     | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]   | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within                    | a preposition of proximity  | No Strong's #<br>BDB #88    |
| kôl (לֵךְ) [pronounced <i>kohl</i> ]   | every, each, all of, all; any of, any; some have translated, all manner of                                      | masculine singular construct not followed by a definite article                               | Strong's #3605<br>BDB #481  |
| k <sup>e</sup> lîy (יֵלֵךְ) [pronounced <i>k<sup>ee</sup></i> ]  | manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables | masculine singular construct  | Strong's #3627<br>BDB #479  |
| gôwr (רֹעַ) [pronounced <i>gohr</i> ]  | skin, skins, hide; poetically used of the body, life  | masculine singular noun   | Strong's #5785<br>BDB #736  |
| pârach (פָּרַח) [pronounced <i>paw-rahkh</i> ]   | budding, sprouting, blooming, shooting up; breaking out, spreading  | feminine singular, Qal active participle  | Strong's #6524<br>BDB #827  |
| hîy’ (אִיהָ) [pronounced <i>hee</i> ]  | she, it; also used as a demonstrative pronoun: that, this (one)   | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb is, is implied | Strong's #1931<br>BDB #214  |

**Translation:** And if an infected area [lit., *she, it*] has been seen again on the garment (whether on woven material, knitted material or an article of leather), [then] it [is] spreading.

Now we are looking at another garment. It's been washed and the infected area is seen again. Then the priest will assume that the leprous infection is spreading.

## Leviticus 13:57b

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB & Strong #'s           |
|--|--|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88   |
| 'esh (אש) [pronounced aysh]                      | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>   | feminine singular noun with the definite article   | Strong's #784<br>BDB #77   |
| sâraph (שָׂרַף) [pronounced saw-RAHF]            | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8313<br>BDB #976 |
| 'êth (אֶת) [pronounced ayth]                     | generally untranslated; possibly be translated <i>to, toward (s)</i>   | mark of a direct object; indicates next word is the object of the verb   | Strong's #853<br>BDB #84   |
| 'ăsher (אֲשֶׁר) [pronounced ash-ER]              | <i>that, which, when, who, whom; where</i>   | relative pronoun   | Strong's #834<br>BDB #81   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix                               | No Strong's #<br>BDB #88   |
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg]  | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article  | Strong's #5061<br>BDB #619 |

**Translation:** You will burn the garment [lit., *him, it*] in the fire, [the garment] on which is the infected area.

Under those circumstances, the garment will be burned with fire.

Leviticus 13:57 And if an infected area [lit., *she, it*] has been seen again on the garment (whether on woven material, knitted material or an article of leather), [then] it [is] spreading. You will burn the garment [lit., *him, it*] in the fire, [the garment] on which is the infected area.

Again it is the garment here which is burnt.

## Leviticus 13:58a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                  | BDB & Strong #'s          |
|---|---|---|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                            | No Strong's #<br>BDB #251 |
| beged (בִּגְדָּ) [pronounced BEH-ged]                           | <i>garment, clothing; treachery</i>                                   | masculine singular noun with the definite article | Strong's #899<br>BDB #93  |

## Leviticus 13:58a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                          |
|--|--|---|---|
| ʾôw (או) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                                 | disjunctive conjunction   | Strong's #176<br>BDB #14                  |
| shethîy (שֵׁתִּי) [pronounced shehth-EE]   | <i>woven material, warp, set of threads drawn lengthwise in loom</i>   | masculine singular noun with the definite article                       | Strong's #8359<br>BDB #1059               |
| ʾôw (או) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                                 | disjunctive conjunction   | Strong's #176<br>BDB #14                  |
| ʿêreb (בָּרֶעַ) [pronounced GAY-rehb]; also spelled ʿereb (בָּרַעַ) [pronounced GEH-rehb]. | <i>Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]</i>                          | masculine singular noun2 with the definite article                      | Strong's #6154<br>BDB #786                |
| ʾôw (או) [pronounced oh]   | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>                                 | disjunctive conjunction   | Strong's #176<br>BDB #14                  |
| kôl (לֹל) [pronounced koh]   | <i>every, each, all of, all; any of, any; some have translated, all manner of</i>  | masculine singular construct not followed by a definite article         | Strong's #3605<br>BDB #481                |
| kʿîly (יִלִּי) [pronounced kʰlee]  | <i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>             | masculine singular construct  | Strong's #3627<br>BDB #479                |
| gôwr (רֹוע) [pronounced gohr]  | <i>skin, skins, hide; poetically used of the body, life</i>  | masculine singular noun   | Strong's #5785<br>BDB #736                |
| ʾăsher (אֲשֶׁר) [pronounced ash-ER]  | <i>that, which, when, who, whom; where</i>   | relative pronoun  | Strong's #834<br>BDB #81                  |
| kâbaç (סָבַח) [pronounced kaw-BAHÇ]  | <i>to wash [garments, a person]; to make wash</i>  | 2 <sup>nd</sup> person masculine singular, Piel perfect                 | Strong's #3526<br>BDB #460                |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]                           | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251                 |
| çûwr (וּסוּר) [pronounced soor]  | <i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                  | Strong's #5493<br>(and #5494)<br>BDB #693 |
| min (מִן) [pronounced mihn]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>              | preposition of separation with the 3 <sup>rd</sup> person plural suffix | Strong's #4480<br>BDB #577                |

## Leviticus 13:58a

| Hebrew/Pronunciation                            | Common English Meanings  | Notes/Morphology                                  | BDB & Strong #'s           |
|---|--|---|----------------------------|
| nega <sup>c</sup> (נֶגַע) [pronounced NEH-gahg] | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular noun with the definite article | Strong's #5061<br>BDB #619 |

**Translation:** And the garment (whether woven material, knitted material or an article of leather) that you wash [may have the desired result that] the infected region is gone.

Let's say the garment is washed and then examined, and the infected region is gone entirely.

## Leviticus 13:58b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s            |
|---|--|---|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                  | No Strong's #<br>BDB #251   |
| kâbaç (כָּבַח) [pronounced kaw-BAHç]                            | <i>to be washed</i>  | 3 <sup>rd</sup> person masculine singular, Pual perfect | Strong's #3526<br>BDB #460  |
| shênîyth (שֵׁנִית) [pronounced shay-NEETH]                      | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; feminine form       | Strong's #8145<br>BDB #1041 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                  | No Strong's #<br>BDB #251   |
| tâhêr (תָּהַר) [pronounced taw-HAIR]                            | <i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>             | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #2891<br>BDB #372  |

**Translation:** The article of clothing [lit., he, it] will be washed a second (time) and it is made clean."

Under these conditions, the article of clothing will be washed once more and it is now considered clean. That means, it can be used again.

In the United States, we are quite wealthy (at least up to this point in time—I write this in 2020). It is not unusual for a person to see a spot on this shirt or that dress, and then just toss it out or send it to Goodwill. But clothing was much more expensive for the Israelite (mostly, it would be home-made and require a great deal of time).

I lived during a time when my mother would buy various material for clothing and make work shirts for my father; and, on occasion, she would make a shirt for us (I still recall as a teen that she made of shirt for me out of scrap material—I loved that shirt, as it was made from 5 or 7 different kinds of brightly colored material). That was a

lot of work for her, and she could purchase the material all ready to be cut and sewn together (which she would do). That took, I don't know, an hour or two to make a shirt? The Israelites would be working with material from scratch. They would take and turn that raw material into cloth first and then into some article of clothing. That would have been an incredible amount of work.

Leviticus 13:58 And the garment (whether woven material, knitted material or an article of leather) that you wash [may have the desired result that] the infected region is gone. The article of clothing [lit., *he, if*] will be washed a second (time) and it is made clean.”

Some forms of leprosy could be spread on the garment and be infectious for sometime later.

Leviticus 13:56–58 Let's say that the priest examines this article of clothing and he can still see the infected region, but it has faded considerably after washing it. He will cut that section out of the garment (whether it is made from leather, wool or cotton). However, if the infected area is seen again on that garment, then it is spreading. You must then burn the entire garment with the infected region with fire. On the other hand, if you wash the garment and you can see that the infected region is gone, then you will wash that garment a second time and it will be considered clean.”

| Chapter Outline | Charts, Graphics and Short Doctrines |
|-----------------|--------------------------------------|
|-----------------|--------------------------------------|

Clothing Section Summation

Some translations understood these to be God's final words on this subject and, therefore, end this sentence with quotation marks.

|  |                 |  |
|--|-----------------|--|
| <b>This is a torah of a diseased area of a skin disorder; a garment of wool or of cotton or of woven material or of knitted material or any manufactured good of (animal) skin, to pronounce him clean or to pronounce him unclean.</b>  | Leviticus 13:59 | <b>This is the torah of leprous disorders [when found on a person's] clothing (whether [the garment is made of] wool, cotton, woven material, knitted material or an item of leather). [Based upon these laws], the clothing [lit., <i>he, if</i>] [in question] is pronounced clean or unclean.</b> |
| <b>This has been a study of how to deal with potentially dangerous infections which may be found on a person's clothing, no matter what material it is made from. Based upon these laws, the garment is pronounced clean or unclean.</b> |                 |  |

Here is how others have translated this verse:

Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text (Hebrew)  | This is a torah of a diseased area of a skin disorder; a garment of wool or of cotton or of woven material or of knitted material or any manufactured good of (animal) skin, to pronounce him clean or to pronounce him unclean. |
| Dead Sea Scrolls         | .  |
| Jerusalem targum         | .  |
| Targum (Onkelos)         | .  |
| Targum (Pseudo-Jonathan) | .  |
| Aramaic Targum           | .  |
| Updated Douay-Rheims     | .  |

|                             |   |
|-----------------------------|---|
| Douay-Rheims 1899 (Amer.)   | This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins: how it ought to be cleaned, or pronounced unclean.         |
| Aramaic ESV of Peshitta     | This is the law of the plague of mildew in a garment of wool or linen, either in the warp, or the woof, or in anything of skin, to pronounce it clean, or to pronounce it unclean.  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Lamsa's Peshitta (Syriac)   | .   |
| Samaritan Pentateuch        | This [is] the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean. |
| Updated Brenton (Greek)     | This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any leather article, to pronounce it clean or unclean.                      |

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Bible in Basic English    | This is the law about the leper's disease in the thread of wool or linen material, in clothing or in anything of skin, saying how it is to be judged clean or unclean.  |
| Easy English              | .   |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2008 | These are the rules for mildew on pieces of leather or cloth, whether the cloth is woven or knitted.  |
| God's Word™               | "These are the instructions for deciding whether mildew in clothing that is woven or knitted from linen or wool or in any leather article is clean or unclean."   |
| Good News Bible (TEV)     | This, then, is the law about mildew on clothing, whether it is wool or linen, or on linen or wool cloth or on anything made of leather; this is how the decision is made as to whether it is ritually clean or unclean. |
| The Message               | .   |
| Names of God Bible        | .   |
| NIRV                      | .   |
| New Simplified Bible      | .   |

### Thought-for-thought translations; dynamic translations; paraphrases:

|                            |  |
|----------------------------|--|
| Casual English Bible       | .  |
| College Press paraphrase   | .  |
| Contemporary English V.    | These are the rules for deciding if clothing is clean or unclean after a spot appears on it.   |
| The Living Bible           | .  |
| New Berkeley Version       | .  |
| New Life Version           | .  |
| New Living Translation     | .  |
| Unfolding Bible Simplified | These are the regulations concerning mildew on things made of wool or linen or leather, for deciding whether the owner may continue to use those things or not." |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | . |
| Beck's American Translation | . |
| Common English Bible        | . |
| New Advent (Knox) Bible     | . |



Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

|                              |  |
|------------------------------|--|
| Berean Study Bible           | This is the law concerning a mildew contamination in wool or linen fabric, weave or knit, or any leather article, for pronouncing it clean or unclean."  |
| Conservapedia Translation    | .  |
| Revised Ferrar-Fenton Bible  | .  |
| God's Truth (Tyndale)        | .  |
| HCSB                         | .  |
| International Standard V     | This is the law concerning fungal contagions on clothing of wool or linen, whether woven or knitted material, or in any of the articles made of leather, for determining whether it is clean or unclean. |
| H. C. Leupold                | .  |
| Lexham English Bible         | .  |
| NIV, ©2011                   | .  |
| Peter Pett's translation     | .  |
| Unfolding Bible Literal Text | .  |
| Urim-Thummim Version         | .  |
| Wikipedia Bible Project      | This is the teaching of the affliction of leprosy of wool or linen cloth, or the warp or the woof, or any of the implements of leather, for its purification or its defilement.                          |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible         | . |
| New American Bible (2002)  | . |
| New American Bible (2011)  | . |
| New English Bible—1970     | . |
| New Jerusalem Bible        | . |
| New RSV                    | . |
| Revised English Bible—1989 | . |

### Jewish/Hebrew Names Bibles:

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Hebrew Transliteration S.  | .   |
| The Israel Bible           | .   |
| Israeli Authorized Version | This is the Torah of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.       |
| Kaplan Translation         | .   |
| <i>The Scriptures</i> 1998 | .   |
| The Scriptures—2009        | "This is the Torah of the infection of leprosy in a garment of wool or linen, or in the warp or in the weft, or in any leather object, to pronounce it clean or to pronounce it unclean." |
| Tree of Life Version       | This is the Torah for a mark of tza'arat in a garment of wool or linen, either in the weaving, the texture, or in anything of leather, to pronounce it clean or to pronounce it unclean.  |

### Weird English, Old English, Anachronistic English Translations:

|                                  |  |
|----------------------------------|--|
| Alpha & Omega Bible              | THIS IS THE LAW OF THE PLAGUE OF LEPROSY OF A WOOLEN OR LINEN GARMENT, EITHER OF THE WARP, OR WOOF, OR ANY LEATHER ARTICLE, TO PRONOUNCE IT CLEAN OR UNCLEAR.”   |
| Awful Scroll Bible               | These are the instructions for the strike of leprosy, in a garment of wool or linen, warp, woof, or article of leather, to pronounce them clean or to pronounce them unclear.                                    |
| Concordant Literal Version       | This is the law of the contagion of leprous mold in a woollen or flaxen garment, the spun yarn or the woven piece, or any article of leather, for pronouncing it clean or for pronouncing it unclear.            |
| Darby Translation                | .  |
| exeGeses companion Bible         | This is the torah of the plague of leprosy<br>in clothes of woollen or flaxen<br>either in the warp or woof<br>or any instrument of skins<br>- to pronounce it purified, or to pronounce it foul.                |
| Orthodox Jewish Bible            | This is the torah of the nega tzara'at in a garment of wool or linen, either in the warp, or woof, or any thing of leather, to pronounce it tahor, or to pronounce it tamei.                                     |
| Rotherham's <i>Emphasized B.</i> | This   is the law as to the plague-spot of leprosy,<br>in a garment of wool or of flax,<br>whether in the warp or the weft,<br>or in any utensil of skin,—<br>To pronounce it clean, or to pronounce it unclear. |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | .  |
| Kretzmann's Commentary     | .  |
| Lexham English Bible       | This is the regulation of the infectious skin disease [Perhaps better translated "mold" rather than "skin disease"] in [Hebrew "of"] the wool garment or the linen or the woven material or the fabric or any leather object to declare it clean or to declare it unclear. |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | .  |

### Bible Translations with Many Footnotes:

|                                  |   |
|----------------------------------|---|
| College Press Bible Study        | . |
| The Complete Tanach              | . |
| The Geneva Bible                 | . |
| Kaplan Translation               | . |
| NET Bible®                       | . |
| New American Bible (2011)        | . |
| Rotherham's <i>Emphasized B.</i> | . |

### Literal, almost word-for-word, renderings:

|                          |  |
|--------------------------|--|
| A Faithful Version       | This is the law of the plague of leprosy in a garment of woolen or linen, either in the spun yarn or woven cloth or anything of tanned leather, to pronounce it clean or to pronounce it unclear." |
| Bond Slave Version       | .  |
| C. Thompson (updated) OT | .  |

|                             |   |
|-----------------------------|---|
| Charles Thompson OT         | This is the law of the touch of a leprosy, in a woolen or hempen garment, or web, or any vessel made of skin, to pronounce it clean, or unclean.  |
| Context Group Version       | This is the law of the plague of leprosy in a garment of wool or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean.        |
| English Standard Version    | . case of   |
| Green's Literal Translation | .   |
| Holy Bible Improved Edition | .   |
| Literal Standard Version    | This [is] the law of a plague of leprosy [in] a garment of wool or of linen, or of the warp or of the woof, or of any vessel of skin, to pronounce it clean or to pronounce it unclean. |
| Modern English Version      | .   |
| Modern Literal Version 2020 | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Revised Mechanical Trans.   | This is the teaching of the plague of infection of a garment of wool or flax or the warp or the mixture or any utensil of skin, for his cleanliness or for his dirtiness,...            |
| Updated Bible Version 2.17  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| Young's Literal Translation | .   |
| Young's Updated LT          | "This is the law of a plague of leprosy in a garment of wool or of linen, or of the warp or of the woof, or of any vessel of skin, to pronounce it clean or to pronounce it unclean."   |

**The gist of this passage:**

| Leviticus 13:59a                                  |  |   |  |
|---|--|---|--|
| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology  | BDB & Strong #'s                       |
| zô'th (זֹאת) [pronounced zoth]                    | <i>here, this, this one; thus; possibly another</i>  | feminine of singular zeh; demonstrative pronoun, adverb | Strong's #2063 (& 2088, 2090) BDB #260 |
| tôwrah (הַרְוֵה אוֹ הָרִוּי) [pronounced TOH-rah] | <i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>  | feminine singular construct                             | Strong's #8451 and #8452 BDB #435      |
| nega' (נֶגַע) [pronounced NEH-gahg]               | <i>diseased area, bruise, injury, wound; wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge; the person having the skin disease, the diseased person</i> | masculine singular construct                            | Strong's #5061 BDB #619                |

## Leviticus 13:59a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s            |
|---|---|---|-----------------------------|
| tsâra'ath (תַּעֲרָאֵת) [pronounced tsaw-RAH-ahth]   | a skin disorder, a leprous sore, leprosy; fungus mold, epidermal disorders                                      | feminine singular noun  | Strong's #6883<br>BDB #863  |
| Literally, these two words mean, a diseased area of leprosy or a leprous area on the skin. I will translate this, a serious skin disorder or a diseased skin infection. |   |   |                             |
| beged (בִּגְדָּה) [pronounced BEH-geh]  | garment, clothing; treachery  | masculine singular construct                                    | Strong's #899<br>BDB #93    |
| tsemer (צֶמֶר) [pronounced TSEH-mer]  | wool [from sheep, in clothing]; metaphorically: whiteness   | masculine singular noun with the definite article               | Strong's #6785<br>BDB #856  |
| 'ôw (וּ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least                     | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| pish'teh (פִּשְׁתָּה) [pronounced pish-TEH]   | flax, linen, cotton   | masculine plural noun with the definite article                 | Strong's #6593<br>BDB #833  |
| 'ôw (וּ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least                     | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| shethîy (שֶׁתִּי) [pronounced shehth-EE]  | woven material, warp, set of threads drawn lengthwise in loom   | masculine singular noun with the definite article               | Strong's #8359<br>BDB #1059 |
| 'ôw (וּ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least                     | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| 'êreb (בְּרֵעַ) [pronounced ĠAY-rehb]; also spelled 'ereb (בְּרֵעַ) [pronounced ĠEH-rehb].  | Interwoven material, knitted material; a mixture of weave, woof [as mixed or interwoven with warp]              | masculine singular noun2 with the definite article              | Strong's #6154<br>BDB #786  |
| 'ôw (וּ) [pronounced oh]  | or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least                     | disjunctive conjunction   | Strong's #176<br>BDB #14    |
| kôl (כָּל) [pronounced kohl]  | every, each, all of, all; any of, any; some have translated, all manner of                                      | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481  |
| k'îly (יֵלֶה) [pronounced k'lee]  | manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables | masculine singular construct                                    | Strong's #3627<br>BDB #479  |
| gôwr (גֹּוֹר) [pronounced gohr]   | skin, skins, hide; poetically used of the body, life  | masculine singular noun   | Strong's #5785<br>BDB #736  |

**Translation:** This is the torah of leprous disorders [when found on a person's] clothing (whether [the garment is made of] wool, cotton, woven material, knitted material or an item of leather).

The section of this chapter which is being discussed here is vv. 47–58 (12 verses). This describes what the priests are supposed to do, no matter what sort of material the clothing is made from.

| Leviticus 13:59b                       |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology  | BDB & Strong #'s           |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ṭâhêr (טָהַר) [pronounced taw-HAIR]    | <i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i> | Piel infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2891<br>BDB #372 |
| ’ôw (וּ) [pronounced oh]               | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>  | disjunctive conjunction   | Strong's #176<br>BDB #14   |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ṭâmê’ (טָמֵא) [pronounced taw-MAY]     | <i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>                               | Piel infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2930<br>BDB #379 |

**Translation:** [Based upon these laws], the clothing [lit., *he, it*] [in question] is pronounced clean or unclean.

This entire chapter was about what to do when a person had a skin disease that looked serious; and even what to do when there appeared to be a portion of their clothing which appeared to be diseased.

This particular section was all about the clothing, and how organic material can have the same sort of surface infections as is found on the skin. Whether the garment needed to be simply wash or destroyed or partially destroyed is explained in these final 12 verses.

Leviticus 13:59 This is the torah of leprous disorders [when found on a person's] clothing (whether [the garment is made of] wool, cotton, woven material, knitted material or an item of leather). [Based upon these laws], the clothing [lit., *he, it*] [in question] is pronounced clean or unclean.

This last sentence seems to indicate that the use of *epidermal disorder* could refer to a discoloring and an unusual change in the clothing. Again, it is possible that this is simply mildew which has destroyed the fabric to where it is not only unusable but capable of possibly carrying a disease or harboring harmful bacteria.

Leviticus 13:59 This has been a study of how to deal with potentially dangerous infections which may be found on a person's clothing, no matter what material it is made from. Based upon these laws, the garment is pronounced clean or unclean.

Beginning of Document

Chapter Outline

Charts, Graphics, Short Doctrines

Introduction and Text

First Verse

Addendum

[www.kukis.org](http://www.kukis.org)[Leviticus folder](#)[Exegetical Studies in Leviticus](#)

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Leviticus 13 is in the Word of God

1. Based upon these laws, the sons of Israel were able to deal with a variety of skin diseases, and thus protect themselves from a massive infection of large portions of their population.
- 2.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

### What We Learn from Leviticus 13

1. We find out that the laws and procedures herein described are compatible with modern-day science. That is, there are no mistakes when telling the priest how to deal with each different situation.
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

### Jesus Christ in Leviticus 13

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Shmoop tends to be rather flippant. It is not unusual for *his summaries* to be longer than the text which is being summarized.

### Shmoop Summary of Leviticus 13

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From [www.shmoop.com/study-guides/bible/leviticus/summary#chapter-13-summary](http://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-13-summary) accessed .

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

### Edersheim Summarizes Leviticus 13

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

(Leviticus 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Leviticus 10:1-6) From the priesthood the sacred text passes to the worshippers. (Leviticus 11-15) These must be clean - personally (11:1-47), in their family-life, (Leviticus 12) and as a congregation. (Leviticus 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Leviticus 16) with which the first part of the book, concerning access to God, closes.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

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| <a href="http://www.kukis.org">www.kukis.org</a> | <a href="#">Leviticus folder</a> | <a href="#">Exegetical Studies in Leviticus</a>   |

### Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

**Antiquities of the Jews - Book III**

**CONTAINING THE INTERVAL OF TWO YEARS.**

**FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.**

**CHAPTER 9.**

**THE MANNER OF OUR OFFERING SACRIFICES.**

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those

## Josephus' History of this Time Period

sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Leviticus 13

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
|---|---|
| General instructions for how a priest should deal with a man with a serious skin disease  |   |
| Y <sup>e</sup> howah spoke to Moses and Aaron, saying, "When a man has on his epidermis a swelling, a scab or an (unusual) blemish; and [this] is a [potentially] serious skin disorder on his epidermis; then he will be brought to Aaron the priest or to one of his sons, the priests.   | Jehovah spoke to Moses and Aaron, saying, "If a man has a swelling, a scab or an unusual blemish on his skin, this is potentially a serious skin disorder. He should be taken to either Aaron or to one of Aaron's sons to be examined.   |
| The priest will examine the diseased area on the epidermis and [he will see if] the hair on the diseased area has turned white and [if] the diseased area appears [to be] deeper in the epidermis, [then] it [is] a serious skin disorder. The priest will therefore examine him and pronounce him unclean.                             | One of them will look at the diseased area and look to see if the hair on the diseased area has changed color or if the diseased area appears to be more than skin deep. If either of those things are true, then it is a serious skin disorder and the priest will pronounce him unclean.            |
| If the skin disorder [lit., <i>she</i> , <i>it</i> ] on his epidermis is white and its appearance [is] not more than skin [-deep] and its hair has not turned white, then the priest will deliver [the man having this] diseased area [for] seven days.   | If the skin disorder on his skin is white, but not more than skin-deep and the hair on it has not changed color, then the priest will place this man into quarantine for seven days.  |
| The priest will examine him [on] day seven and [if] he sees that [lit., <i>behold</i> ] the diseased area has stopped and has not spread on the skin, the priest will deliver him [into quarantine] for an additional seven days.   | The priest will then go and examine the man on day seven. If it appears that the spreading of the affected area has stopped, then the priest will order quarantine for an additional seven days.  |
| The priest will examine him [after] the second seven days and he sees that [lit., <i>behold</i> ] the diseased area is fainter and has not spread [any further] on the skin. The priest will pronounce the man [lit., <i>him</i> ] clean; it [is only] a [minor] skin eruption. He will wash his garments and [be considered] cleansed. | The priest will examine this man after the second seven days have transpired and if he sees that the affected area is fainter and has not spread, then the priest will declare the man clean. It is only a small and temporary skin eruption. The man will wash his garments and be considered clean. |

## A Complete Translation of Leviticus 13

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase  |
|---|--|
| <p>[If, however, on the other hand the priest] sees the scab definitely spreading on the skin after it was shown to him—[anticipating] a cleansing—but when the priest was shown [the infected area] a second [time] and he [lit., <i>the priest</i>] examines [the affected area carefully] and he [lit., <i>the priest</i>] observes that [lit., <i>behold</i>] the scab spread further on the skin, the priest will declare the man [lit., <i>him</i>] unclean. This [is] a leprous skin disorder.</p> | <p>If, on the other hand, the priest examined the man's epidermis, and it is clear that the affected area has spread, then the priest will proclaim the man unclean. This is then a serious skin disorder.</p>   |
| Treating a skin disorder with raw, exposed flesh  |  |
| <p>When [there] is a diseased area of a serious skin disorder on a man and he is brought to a priest; and the priest has examined and observed that [lit., <i>behold</i>] the swelling is white on the skin and the hair has turned white; and the raw flesh [appears to be] actively swelling.</p>   | <p>If there is a long-standing problem of a skin disorder on a man and he goes in before a priest. The priest will then examine the skin and observes that the swelling is discolored and the hair on the diseased area is whitened. In fact, the exposed flesh appears to be actively changing.</p>   |
| <p>[Then this is clearly] a skin disorder which has remained for a long time on his epidermis; and the priest [lit., <i>he</i>] will declare him unclean. The priest will not deliver him [into quarantine] because he is [clearly] unclean.</p>  | <p>This is a very serious skin disorder which has continued for a long time on this man's body. The priest must declare that the man is unclean. There is no quarantine for the man, as he is clearly unclean with an active skin disorder.</p>  |
| <p>If a serious skin disorder clearly breaks out on [a man's] skin and [this] skin disorder covers all the skin of the diseased area, from head to foot, everywhere the priest looks; and the priest has examined [this man] and has seen that [lit., <i>behold</i>] [this] skin disorder has covered all of his skin, he will pronounce the diseased area as [ceremonially] clean. [If] all of his body [lit., <i>of him</i>] has turned white, [then] he [is ceremonially] clean.</p>                   | <p>If a person comes to the priest with a skin disease that covers his entire body, from head to foot; wherever the priest looks; the priest will examine the person carefully and, if he concludes that the skin disease has covered the entire body, then the priest will pronounce the diseased area (that is, the entire person) ceremonially clean. If the entire body has turned white, then the person is ceremonially clean.</p> |
| <p>On the day of being seen, exposed flesh is declared unclean: the priest has examined the exposed flesh and he has declared the exposed flesh unclean. The man [lit., <i>he</i>] [is] declared unclean; he [has] a skin disorder.</p>   | <p>When first being seen, exposed open sores should be declared as unclean. The priest will carefully examine these open sores and declare that the person with them is unclean. The man clearly has a skin disorder.</p>  |
| <p>Or when the [previously] exposed flesh has returned [to its normal state], that it has turned to white, he will go to the priest. The priest will examine him and if he observes that [lit., <i>behold</i>] the diseased area has become white, the priest will pronounce the diseased area clean; [and the man] himself [lit., <i>he</i>] [is] clean.</p>   | <p>When the previously exposed flesh has begun to return to normal, the man will return to the priest. The priest will carefully examine him and if he observes that the previously diseased area is returning to a normal pigment, then the priest will pronounce the disease as healing and the man will be considered clean and no longer contagious.</p>   |
| When boils are associated with a skin disorder  |  |

## A Complete Translation of Leviticus 13

| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase   |
|--|---|
| And the flesh that has on it in the skin a boil that has healed. But, in the place of the boil is a swelling white [eruption] or an (unusual) blemish [which is] a reddish-white. So this is shown to the priest and he sees that it appears to be below the skin and its hair has turned white.   | It may appear to a man that a skin disorder has healed because the skin appears to have healed. However, in place of the boil is a swelling white eruption or an unusual reddish-white blemish. He shows this to the priest and the priest sees that this eruption is below the skin and that the hair on it is discolored.   |
| The priest has declared the man [lit., <i>him</i> ] unclean, [because] of the diseased area of the skin disorder; a [questionable] boil has spread.  | Therefore, the priest will declare the man unclean because of the state of the diseased area of the skin disorder; and because a questionable boil has begun to spread.   |
| If the priest has examined the infected region [lit., <i>she, it</i> ] and saw nothing in it—hair [is] white and nothing is below the skin, and the questionable area [lit., <i>she, it</i> ] is faint—then the priest will put the man [lit., <i>him</i> ] [into quarantine] for seven days.  | If the priest has examined the infected region and saw nothing to be concerned about—the hair was white, the disease did not seem to be spreading further underneath the skin and the diseased area is faint—then the priest will put the man with the infected skin into quarantine for 7 days (with the intent of letting him out if his skin remains unchanged).   |
| If the infected area [lit., <i>she, it</i> ] is spreading in the skin, the priest will declare the man [lit., <i>him</i> ] to be unclean; [and] the infected area [lit., <i>she, it</i> ] [is] diseased.   | If the infected area appears to be spreading into the skin, the priest will declare the man to be unclean and it is clear that the infected area is diseased.   |
| But if the infected area [lit., <i>she, it</i> ] has stopped and not spread, [and] the boil [is merely] inflamed, the priest will pronounce the man [lit., <i>him</i> ] clean.   | But if the infected area has stopped spreading and the boil reveals a little inflammation, then the priest will pronounce the man clean.  |
| Examining a skin disorder which is related to having a burn  |   |
| Or [consider] the flesh when a man's skin is [exposed] to burning by fire; and the burning is active—[perhaps] a reddish-white or white blemish. The priest examines it and see that the hair of the blemish has turned white. Also, the appearance of the blemish [lit., <i>her</i> ] is deeper than the skin—[so] it [is] a skin disorder [if the area] of burning has spread. The priest will pronounce the man [lit., <i>him</i> ] unclean; it [is] a serious skin disorder. | Consider the skin area where a man's flesh has been burned by fire. The burned area may appear to be active, producing a reddish-white or a white blemish. The priest examines the blemish and observes that the blemish itself has turned white. Also the burned area seems to be subdural and it is spreading. Based upon these observations, the priest will declare the man unclean, due to this serious skin disorder. |
| If the priest has seen a man [lit., <i>him</i> ] and has observed that in the damaged tissue [lit., <i>her</i> ] [there is] nothing [to be concerned about]; the hair in the blemish [is] white, [the blemish] is not lower than the skin, and it [is] faint. Then the priest will deliver the man [lit., <i>him</i> ] [into isolation for] seven days.  | The priest may examine a man who was burned, but he sees nothing unusual in the damaged tissue. There is white hair growing out of the tissue but there does not appear to be any subdural damage and the tissue is only slightly discolored.   |
| The priest will examine [the damaged tissue] on day seven and if it is definitely spreading, the priest declares [that] the man [lit., <i>him</i> ] is unclean. It [is] a serious skin disorder.   | The priest will put the man into isolation and reexamine the damaged tissue at the end of seven days. If the damaged tissue is definitely spreading, then the priest will declare the man unclean. He has a serious skin disorder.  |

## A Complete Translation of Leviticus 13

| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase   |
|--|---|
| <p>If the blemish stops below the skin [lit., <i>her</i>] and it does not spread out on the skin, and its [coloration is] faint, [then] it [is simply] a swelling [from] the burn. The priest will pronounce the man [lit., <i>him</i>] clean, for the blemish [lit., <i>she, it</i>] [is merely] an inflammation [or, <i>scar</i>] from the burn.</p>   | <p>If the blemish does not appear to have gone into the subdural tissue, and its spread has been contained, and the coloration is faint, then the blemish is simply a swelling from the burn. The priest will pronounce this man clean, for the blemish is nothing more than an inflammation from the burn.</p>   |
| When there is diseased tissue on the head or face of a person  |   |
| <p>When a man or a woman has on them a diseased area on the head or on the chin, the priest will examine the diseased area. [If] he observes that its appearance is deeper than the skin with thin, yellow hair in it, then the priest will declare him unclean. It [is] a [severe] skin rash; it is a (serious) skin disorder [on] the head or chin.</p>  | <p>Let's say a man or a woman has a diseased area on their head or chin. They will go to a priest and he will examine the diseased area. If the affected area is subdural with thin yellow hair on it, the priest will declare the man (or woman) to be unclean. The diseased area is a severe scab-covered region; it is a dangerous skin disorder on the person's body.</p>   |
| <p>The priest will examine the diseased area and see that it does not appear to be deeper than the skin, and [there is] no black hair on it. Then the priest will deliver [into quarantine for] seven days [the man with] a scab-covered disease area. The priest will examine the diseased area on the seventh day and has seen that the scab has not spread and [that there] is no yellowish hair [growing from the infected area], and [this] scab-covered area does not appear to be deeper than the skin. He will shave himself, but the scab-covered area is not shaved. The priest will then deliver over [into quarantine the man with] the scab-covered-over area for another seven days.</p> | <p>The priest will examine the diseased area. If the scab does not appear to be subdural, and there is no black hair growing from the scab, then the priest will put the man into quarantine for seven days. After seven days, the priest will re-examine the man. If the scab-covered area has not spread, that there is no yellowish hair growing from the scab, and the diseased area does not appear to be subdural, then the priest will quarantine the man for a second seven day period.</p> |
| <p>The priest will [again] examine the scab-covered-over area on the 14<sup>th</sup> day [lit, the seventh day], and he sees that the scab-covered region has still not spread along the skin and [that] it appears to not be deep into the skin. [Based upon that information,] the priest will pronounce the man clean.</p>  | <p>The man comes out of quarantine and the priest examines him on the 14<sup>th</sup> day. The priest will look to see if the scab-covered area has spread and confirms that the scab-covered area is not subdural. If it has not spread and the diseased area is not subdural, then the priest will pronounce the man clean and he will permanently come out of quarantine.</p>  |
| <p>The man [lit., <i>he</i>] will wash his own garments and he will be [considered to be] cleansed.</p>  | <p>The man will then wash his own clothing and he will be able to interact with people once again, as a cleansed man.</p>   |
| <p>If the scab-covered region clearly spreads across the skin after his cleansing; and the priest has examined him and has seen that the severe skin rash has spread on the skin; [then] the priest will not seek [to see if] the hair [is] yellowish; the man [lit., <i>he</i>] [is] unclean.</p>   | <p>If a man is cleansed, but then the priest examines the man and it is clear that his scab-covered skin is spreading across the skin, then the priest will not need to recheck the hair in the damaged tissue—the man is unclean.</p>  |



## A Complete Translation of Leviticus 13

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
|---|---|
| <p>But if he observed [lit., <i>in his eyes</i>] that the scab-covered region is stable and black hair has grown up in the scab-covered region [lit., <i>in it</i>], [then] the skin rash is healed [and] the man [lit., <i>he</i>] [is] clean. The priest will pronounce him clean.</p>  | <p>But if the priest sees that the scab-covered region is stable and that black hair is growing through the region, then the man is determined to be clean and the priest will pronounce him as clean.</p>  |
| <p>When a man or a woman has pale white (unusual) blemishes on their epidermis, the priest will examine [them] and has observed that [they are] faint, pale blemishes on the epidermis. It [is] a (simple) skin discoloration [which is] occurring [lit., <i>breaking out</i>] on the skin; that person [lit., <i>he</i>] [is] clean.</p>   | <p>When a man or woman notices some unusual blemishes on their skin, they will go to the priest to be examined. If the priest sees that they are harmless blemishes on the skin, then that person will be declared clean.</p>   |
| Skin disorders and balding  |   |
| <p>A man who is going bald on his head—he [is simply] bald; he [is] clean. A man going partially [lit., <i>from the side of his face</i>] bald—he [is simply going] bald; he [is] clean.</p>  | <p>If a man has gone completely bald, or partially bald, he is simply bald, nothing more. He is clean.</p>  |
| <p>When [there] is a diseased area on the bald head or on a bald spot, [with a] reddish-white [coloration] and the skin disorder is spreading on the bald head or on the bald spot, [then the infected person needs to see the priest]. The priest will examine him on the bald head or on the bald spot, and he sees the diseased area swelling. [It is] a pale reddish [color] on his bald [head] or bald [spot], like a skin disorder [which] appears [elsewhere on] the epidermis. The man [has] a serious skin disorder; he [is] unclean. The priest will surely pronounce him unclean because of the diseased area on his head.</p> | <p>The priest will carefully examine the skin where the man is bald, and if he observes that the diseased area is swelling, and it is a pale red color—similar to a skin disorder which appears elsewhere on a person's body—the man clearly has a skin disorder; and he is unclean. Therefore, the priest will pronounce him unclean because of the diseased area on his head.</p> |
| Required behavior of the unclean  |   |
| <p>[Any] leper who [has] a diseased area on him will tear his garments and he will let his hair [lit., <i>head</i>] grow long [and unkempt]. He will cover over his [mouth and] upper lip, and cry out, '[I am] unclean!' [when anyone comes near]. He will be [considered] unclean all the time that the disease is on him; he [is] unclean. He will remain out the camp alone; [that is] his place [to live].</p>   | <p>A leper must be willing to warn others of his condition. He will tear his clothing and his hair will grow long and be unkempt. He will cover over his mouth and nose, when anyone comes near, and call out to them, 'I am unclean; I am a leper.' He will be considered unclean by all. He will reside outside the camp of Israel.</p>   |
| Clothing which may contain dangerous bacteria   |   |
| <p>A garment that has a serious surface [or, <i>skin</i>] infection in it—a garment of wool, cotton, woven material or knitted material; [or anything made of] cotton, wool, animal skin or any manufactured item [made of] leather.</p>  | <p>We should also consider any garment, material, or anything else made of wool, cotton or leather, whether woven or stitched or put together by some other means.</p>  |



## A Complete Translation of Leviticus 13

| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase   |
|--|---|
| <p>[If] the suspect area is green or reddish; or [if] in the leather, woven material, knitted material or anything made of leather [there is this sort of discoloration], it [is] an infected region; and it will be shown to the priest.</p>  | <p>If there appears to be a diseased section which is green or reddish, then this is potentially an infectious area and it must be shown to the priest.</p>   |
| <p>The priest will examine the suspect region [lit., <i>diseased area</i>] [on the garment] and [if he sees a problem], he [lit., <i>the priest</i>] will put the garment [lit., <i>the diseased region</i>] into isolation [lit., <i>deliver over</i>] [for] seven days. He will then examine the garment [lit., <i>the diseased region</i>] on day seven [to see if] it [lit., <i>the diseased region</i>] has spread on the garment, [whether it be of] woven material, knitted material or made from animal hide, whatever has been produced for use [see the Hebrew exegesis here]. [If the priest observes that] the suspected region [lit., <i>skin disorder</i>] is active, [then it will be considered] a diseased region. It [is clearly] unclean.</p>   | <p>The priest will examine the suspected region of the garment to see if there is a problem. If he is concerned by what he sees, then he will place the garment into isolation for seven days. On day seven, the priest will reexamine the garment, to determine whether or not the suspect region has spread further in the garment. This will be done, whether the garment is made from wool, cotton or an animal's hide. If the material has been compromised by a disease, the priest will make this known.</p> |
| <p>The priest [lit., <i>he</i>] will burn the garment, whether woven material, or knitted wool or cotton, or anything made from (an animal) hide which had on it a [confirmed] leprous region. Because it [is] an active disease [-carrying] region, it will be burned with fire.</p>  | <p>The priest, having discovered that the infected region is spreading, will burn the garment, no matter what material it is manufactured from. If he confirms that the piece of clothing has a leprous region which is active and contagious, then he will burn the garment with fire.</p>   |
| <p>If the priest has examined and observed that the infected region on the garment (whether on woven material, knitted material, or manufactured [from] leather) [is suspect], [then] the priest will give orders [about what needs to be done]. Those under him [lit., <i>they</i>] will wash [the garment, paying close attention] to the infected region. He will deliver the garment [lit., <i>it</i>] [into isolation] seven days again. The priest will reexamine the infected region and [if] he observes that it [lit., <i>the infected region</i>] has not changed its appearance [steps must be taken]. [Even though] the infected region has not spread, it [is still] unclean. You will burn it in the fire; [the garment carries on it] leprous decay on the inside and outside of the garment [see the Hebrew exegesis].</p> | <p>If the priest examines a garment (whether it is woven or knitted or made from leather) and he sees an infected region on the garment, then he will give orders for it to be washed. After the garment is washed, it will be placed by itself for seven more days. Even if the infected region has not changed in appearance and that region has not spread, it is still unclean and is to be burned with fire. It is carrying a dangerous, leprous decay on it.</p>  |
| <p>If the priest has examined [the article of clothing] and has observed a faint infected region after washing it. He will cut it out of the garment (whether from leather or from woven material or from knitted material).</p>   | <p>Let's say that the priest examines this article of clothing and he can still see the infected region, but it has faded considerably after washing it. He will cut that section out of the garment (whether it is made from leather, wool or cotton).</p>   |

| A Complete Translation of Leviticus 13   |  |
|--|--|
| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase  |
| And if an infected area [lit., <i>she, it</i> ] has been seen again on the garment (whether on woven material, knitted material or an article of leather), [then] it [is] spreading. You will burn the garment [lit., <i>him, it</i> ] in the fire, [the garment] on which is the infected area. | However, if the infected area is seen again on that garment, then it is spreading. You must then burn the entire garment with the infected region with fire.                 |
| And the garment (whether woven material, knitted material or an article of leather) that you wash [may have the desired result that] the infected region is gone. The article of clothing [lit., <i>he, it</i> ] will be washed a second (time) and it is made clean."                           | On the other hand, if you wash the garment and you can see that the infected region is gone, then you will wash that garment a second time and it will be considered clean." |
| Clothing section summary   |  |
| This is the torah of leprous disorders [when found on a person's] clothing (whether [the garment is made of] wool, cotton, woven material, knitted material or an item of leather).  | This has been a study of how to deal with potentially dangerous infections which may be found on a person's clothing, no matter what material it is made from.               |
| [Based upon these laws], the clothing [lit., <i>he, it</i> ] [in question] is pronounced clean or unclean.   | Based upon these laws, the garment is pronounced clean or unclean.   |
| <b>Chapter Outline</b>   | <b>Charts, Graphics and Short Doctrines</b>  |

The study of the book of Leviticus would properly be paired with the study of the book of Hebrews.

The following Psalms would be appropriately studied at this time:

### Doctrinal Teachers Who Have Taught Leviticus 13

|  |   |
|--|---|
| Syndein                                    | <a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>                                     |
| Keil and Delitzsch Commentary on Leviticus | <a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a> |
| Todd Kennedy overview of Leviticus         | <a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>     |

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.

There is a considerable amount of medical investigation and correlation which has been done in relation to this and the next chapter. Please see for your further edification:

### Various Medical Approaches to Leviticus 13 (various authors, web pages)

The So-called 'Leprosy' Laws An Analysis of Leviticus, Chapters 13 and 14. By Morris Jastrow, University of Pennsylvania.

[http://faculty.gordon.edu/hu/bi/ted\\_hildebrandt/otesources/03-leviticus/text/articles/jastrow-leprosy-jqr.pdf](http://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/03-leviticus/text/articles/jastrow-leprosy-jqr.pdf)

Medical Evidence for the Divine Authorship of Scriptures:

<https://bibleevidences.com/medical-evidence/>

Laws of Tzara'at in Leviticus 13-14 and Medical Leprosy Compared by Samson O. Olanisebe

## Various Medical Approaches to Leviticus 13 (various authors, web pages)

[https://jbqnew.jewishbible.org/assets/Uploads/422/jbq\\_422\\_7\\_olanisebetzaraat.pdf](https://jbqnew.jewishbible.org/assets/Uploads/422/jbq_422_7_olanisebetzaraat.pdf)

Scientific Foreknowledge and Medical Acumen of the Bible by Kyle Butt, M.Div.

<http://www.apologeticspress.org/APContent.aspx?category=13&article=2024>

These references cover more material than what is found in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Word Cloud from a Reasonably Literal Paraphrase of Leviticus 13



## Word Cloud from Exegesis of Leviticus 13<sup>36</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 13 has stayed on topic and has covered the information found in this chapter of the Word of God.

|  |                  |                                   |
|--|------------------|-----------------------------------|
| Beginning of Document                            | Chapter Outline  | Charts, Graphics, Short Doctrines |
| Introduction and Text                            | First Verse      | Addendum                          |
| <a href="http://www.kukis.org">www.kukis.org</a> | Leviticus folder | Exegetical Studies in Leviticus   |

<sup>36</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.