

Lev 13:29-59 B'rosh u B'tzaqan In the Scalp or In the Beard

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Introduction

Tzur Yisrael Triennial Parasha 52 (#13.3): *VaYeled Moshe* (Then Moses Departed), note ^A

Lev 13:29-59

Tzaraas of the Head or Face

²⁹ If a man or woman have a plague נגף *Na-ga'* upon the head or the beard; ³⁰ 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 נֶתֶק *Ne-tek* ^B, *even* a leprosy upon the head or beard. ³¹ 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 seven⁷ days: ³² And in the seventh^{7th} day the priest shall look on the plague: 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; ³³ He shall be shaven וְהִתְגַּלַּח *ve-Hit-gal-Lach* ^C, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven⁷ days more: ³⁴ 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. ³⁵ But if the scall spread much in the skin after his cleansing; ³⁶ 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. ³⁷ But if the scall be in his

^A Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-34.htm>. my old notes [here](#).

<http://www.myhebrewbible.com/Parasha/89/b-rosh-u-b-tzaqan-leviticus-13-29-to-59-number-27-2>

^B **H5424** *netech* is mentioned 13 times in Lev 13:30-37, and one more time in Lev 14:54.

^C Jot and Tittle: Enlarged *gimel* in the first word of this verse

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. ³⁸ If a man also or a woman have in the skin of their flesh bright spots בְּהֵרֵת ^{be-ha-Rot} [H934], *even* white bright spots; ³⁹ 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 בְּהֵק ^{Bo-hak} [H933] *that* groweth in the skin; he *is* clean.

Baldness at the Front and Back of the Head

⁴⁰ And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean. ⁴¹ 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. ⁴² 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. ⁴³ 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; ⁴⁴ He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean טַמֵּא ^{tam-Me} וְטִמְאַן ^{ye-tam-me-'En-nu}; ^D his plague *is* in his head.

The Metzora (i.e., the individual with the skin disorder) Isolation

⁴⁵ And the leper in whom the plague *is*, his clothes shall be rent פָּרַמִּים ^{fe-ru-Mim} ^E, and his head bare, and he shall put a covering upon his upper lip שָׂפָם ^{sa-Fam} ^F, and shall cry, “Unclean | וְטַמֵּא ^{ve-ta-Me}, unclean טַמֵּא ^{ta-Me}.” ^G ⁴⁶ 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*.

Afflictions of the Garments

⁴⁷ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment; ⁴⁸ Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; ⁴⁹ 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: ⁵⁰ And the priest shall look upon the plague, and shut up *it that hath* the plague seven ⁷ days: ⁵¹ And he shall look on the plague on the seventh ⁷th 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. ⁵² 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. ⁵³ 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; ⁵⁴ Then the priest shall command that they wash אֵת ^{the thing} ^H wherein the plague *is*, and he shall shut it up seven ⁷ days more:

^D The plague is in his head i.e. it also is a spiritual problem which leads to physical ailments. My *midrash* for unclean being said twice is that he is not only physically sick but mentally as well.

^E **rent** see Word-Study-H6533-param-rent-G3886-paraluo-palsy-feeble article #169 .

^F A covering up to his lips, like a mask. **H8222** שָׂפָם ^{sapham} ^{KJC:6} lip(s): Lev 13:45, Eze 24:17, Eze 24:22, Mic 3:7; **beard**: 2Sa 19:24

^G **Unclean! Unclean!** After Yeshua cleans the leper, he charged him to “**tell no man**: but go, and shew thyself to the priest...” ^{Luk 5:14} Ahavta suggests that what Yeshua meant by “tell no man” is to tell no man you are **Clean!** Why? He has no authority to make that statement unless the full process of Torah is completed i.e. the leper cannot make this claim only upon confirmation of the priest.

^H See Standalone-Aleph-Tavs-Involving-Leprosy, article #250 where I point out that there is 4 standalone Aleph Tavs that are in this chapter and the next Lev:14.

-a-Sher' which אֲשֶׁר et' אֵת ,ve-Chib-be-Su that they wash וְכַבְּסוּ ,hak-ko-Hen Then the priest הַכֹּהֵן ve-tziv-Vah shall command וְצִוָּה 54
 -shiv-at it up seven שִׁבְעַת־ ve-his-gi-Ro is] and he shall shut וְהִסְגִּירוּ ;'han-Na-ga the thing] wherein the plague] בּוֹ הַנֶּגַע bo
 .she-Nit more שְׁנַיִת ya-Mim days יָמִים

55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without. 56 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: 57 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 אֵת that wherein the plague is with fire.

either in the בְּשָׂתֵי -ov' whether אוֹ- Bab-be-ged in the garment בְּבָנָד od still עוֹד te-ra-'Eh And if it appear תִּרְאֶה -ve-'im and if וְאִם- 57
 it פְּרַחַת ,or of skin עוֹר -ke-li or in any thing כְּלִי- -ve-chol any בְּכָל o or אוֹ va-'E-rev or in the woof בְּעֵרֵב -ov' or- vash-she-Ti warp
 -a-Sher' after אֲשֶׁר et' אֵת ,tis-re-Fen-nu plague] thou shalt burn] תִּשְׂרַפְנוּ ba-'Esh is] with fire] בְּאֵשׁ hi he הוּא po-Ra-chat [is] a spreading
 .han-Na-ga that wherein the plague בּוֹ הַנֶּגַע bo

58 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. 59 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.

Haftorah

2Ki 5:1-18 Naaman Cured of Leprosy; Gehazi Smitten

Naaman, by the report of a captive maid, is sent to Samaria to be cured of leprosy

¹ Now Naaman וְנַעֲמָן Ve-na-'a-mon ^I, captain שָׂר- sar- of the host of the king of Syria אֲרָם 'a-Ram, ^J was a great
 גָּדוֹל ga-Dol man with his master, ^K and honorable וְנִשְׂא u-ne-Su פְּנִים fa-Nim, because by him YHVH had given
 deliverance תְּשׁוּעָה te-shu-'Ah unto Syria: he was also a mighty גִּבּוֹר gib-Bor man in valor חַיִּל Cha-yil, but he was a

¹ The Israelitish king is most probably Jehoram, son of Ahab, and the Syrian monarch Ben-hadad II. Josephus (Ant., VIII, xv, 5) identifies Naaman with the man who drew his bow at a venture, and gave Ahab his death wound 1Ki 22:34. There is one reference to Naaman in the New Testament. In Luk 4:27, Jesus, rebuking Jewish exclusiveness, mentions "Naaman the Syrian." Source ISBE.

^J RSTNE Footnote 982 (on the word Aramean = KJV Syria) The matriarchs of Yisrael (Rivkah, Leah and Rachel) were Arameans and the blood of the Arameans is highly prevalent throughout all 12 tribes. Even though they often lived separate from Yisraelites, they are one people with Yisrael. Most of Paul's congregations established in Asia Minor due north of Yisrael, were in modern Turkey, or the former Aramean lands. The Aramaic Peshitta uses **Arameans** throughout the Renewed Covenant, as opposed to the word references for "**Greek**," meaning that non-Jewish Efrayimites had much Aramean blood. RSTNE: RSTNE: Restored Scriptures True Name Edition (3rd Ed.)

^K Naaman. Note the five servants in this chapter: Source CB Notes

1. The King's servant (Naaman) 2Ki 5:1.
2. Naaman's wife's servant (the maid), 2Ki 5:2.
3. Jehovah's servant (Elisha), 2Ki 5:8.
4. Naaman's servants (2Ki 5:13).
5. The Prophet's servant (Gehazi), 2Ki 5:20.

leper מִצָּרַע *me-tzo-Ra'* ^L ² And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid נַעֲרָה *na-'a-Rah*; and she waited on Naaman's wife. ³ And she said unto her mistress, Would Elohim אֱחָלִי *'a-cha-Lei* ^M my lord אֲדֹנָי *'a-do-Ni* were with the prophet that is in Samaria בְּשִׁמְרוֹן *be-sho-me-Ron*! for he would recover יִצְּפֶה *ye-'e-Sof* him of his leprosy מִצָּרְעָתוֹ *mitz-tza-ra'-To*. ⁴ And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. ⁵ And the king of Syria said, Go to, go, and I will send a letter סִפֵּר *Se-fer* unto the king of Israel. ^N And he departed, and took with him ten¹⁰ talents of silver, and six thousand^{6,000} pieces of gold, and ten¹⁰ changes of raiment. ⁶ And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. ⁷ And it came to pass, when the king of Israel had read the letter, that he rent וַיִּקְרַע *vai-yik-Ra* his clothes, and said,

“Am I Elohim, to kill and to make alive,...

... ,u-le-ha-cha-Yot and to make alive וְלִהְיוֹת *le-ha-Mit to kill* אֲנִי *a-ni'* ^I אֱלֹהִים *ha-'E-lo-Him Am* | I God

that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.” ^O

Elisha, sending him to Jordan cures him

⁸ And it was so, when Elisha אֱלִישָׁע *'e-li-Sha* the man אִישׁ־ *'ish-* of Elohim אֱלֹהִים *ha-'E-lo-Him* ^P had heard בְּשִׁמְעַי *kish-Mo-a'* that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet נְבִיא *na-Vi* in Israel בְּיִשְׂרָאֵל *be-Yis-ra-'El*. ^Q ⁹ So Naaman came with his horses בְּסוּסוֹ *(be-su-Sav* and with his chariot וּבִרְכָבוֹ *u-ve-rich-Bo* ^R,

^L One of nine so afflicted. See note on Exo 4:6. The story of Naaman may be compared with the parallel in John 9. Nine so afflicted: Exo 4:6. Num 12:10. 2Ki 5:1, 2Ki 5:27; 2Ki 7:3; 2Ki 15:5. (2Ch 26:20). Mat 8:2; Mat 26:6. Luk 17:12. (Ninth case, 21 individuals. App-10.) Source: CB Notes

^M H305 achalay, only found here and in Psa 119:5 “O that my ways^{H305} were directed to keep thy statutes!”

^N Probably Jehoram Source CB Notes.

^O Whoa dude, chill out! (^_—). The King of Israel is reading way too much into the message.

^P ... Had heard Elisha the man of god...

... וַיְהִי בְשִׁמְעַי | אֱלִישָׁע אִישׁ־ אֱלֹהִים ⁸

^Q Yo! Is there a prophet in the house?

^R The noun *merkabah* "thing to ride in, cart" is derived from the consonantal root r-k-b [*resh chaf vet*] with the general meaning “to ride”.... and although the concept of the *Merkabah* is associated with Ezekiel's vision (Eze 1:4-26), the word is not explicitly written in Ezekiel 1.⁴ However, when left untranslated, in English the Hebrew term *merkabah* (Hebrew: מְרַכְבָּה, מְרַכְבָּת) relates to the throne-chariot of God in prophetic visions. It is most closely associated with the vision in Ezekiel chapter 1 of the four-wheeled vehicle driven by four חַיִּוֹת *hayyot* ("living creatures"), each of which has four wings⁵ and the four faces of a man, lion, ox, and eagle (or vulture). Source: https://en.wikipedia.org/wiki/Merkabah_mysticism.

The *Merkava* (מְרַכְבָּה, "chariot") is a main battle tank used by the Israel Defense Forces. Source <https://en.wikipedia.org/wiki/Merkava>.

and stood at the door of the house of Elisha.¹⁰ And Elisha sent a messenger מַלְאָךְ *mal'ach*^S unto him, saying, Go and wash in Jordan seven⁷ times, and thy flesh shall come again to thee, and thou shalt be clean.¹¹ But Naaman was wroth וַיִּקְצֹף *vai-yik-Tzof*, and went away, and said, “Behold הִנֵּה *hin-Neh*, I thought,^T He will surely come out to me, and stand, and call on the name of YHVH his Elohim,^U and strike his hand over the place, and recover the leper.”

and וַיֵּלֶךְ *vai-ye-Lach* and went וַיֵּלֶךְ *na-'a-Man* But Naaman נָעַמָן *vai-yik-Tzof* was wroth וַיִּקְצֹף *11*
 come יָצָא *ye-Tze* He will surely יָצָא *e-Lai'over* | אֲלֵי *a-Mar-ti'* Behold I thought אֲמַרְתִּי *hin-Neh* Behold הִנֵּה *vai-yo-Mer* said
 his אֱלֹהָיו *Yah-weh* of the LORD יְהוָה *-be-shem* on the name בְּשֵׁם *ve-ka-Ra* and call וְקָרָא *ve-'a-Mad* to me and stand וַיֵּצֵד *ya-Tzo* out
 and וְאָסַף *ham-ma-Kom* over the place הַמְּקוֹם *-el'* over אֶל *ya-Do* his hand יָדוֹ *ve-he-Nif* and strike וַיַּחֲנִיף *e-lo-Hav'* God
 .*ham-me-tzo-Ra* the leper הַמְּצָרַע *ve-'a-Saf* recover

¹² Are not Abana אַבְנָה *(a-ma-Nah)* and Pharpar וַפְרָפָר *u-far-Par*, rivers of Damascus דַּמְשֶׁק *dam-Me-sek*, better than all the waters of Israel? may I not wash in them, and be clean?^V So he turned and went away in a rage.¹³ And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?^W ¹⁴ Then went he down, and dipped וַיִּטְבֹּל *vai-yit-Bol* himself seven⁷ times in Jordan בִּיַרְדֵּן *bai-yar-Den*, according to the saying of the man of Elohim: and his flesh came again like unto the flesh of a little child, and he was clean וַיִּטְהַר *vai-yit-Har* X

He refusing Naaman's gifts grants him some of the earth

¹⁵ And he returned to the man of Elohim, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no Elohim in all the earth, but in Israel: now therefore, I pray thee, take a

^S Elisha does not himself answer the door, but sends a *malach*.

^T “**I thought...come out to me**”: Maybe that’s the underlying problem...Naaman’s stinking thinking. Me thinks he needs an attitude adjustment and move the focus of him and his solution to problem.

^U At some point in the process, “calling on the name of YHVH” might be a very reasonable and expected thing to do, but consider this. How can he draw near to YHVH and call on his name so as to make a petition? by what authority (*quo warranto*)? Just like the House of Israel who “got the *get*” and were sent packing from the presence of YHVH, they lost their ability/authority to draw near to him. The condition of leprosy rightfully ostracizes them from people (specifically Israelites) it is no wonder they necessarily will also be ostracized from the presence of YHVH (I am *kadosh* so you be *kadosh*, ^{Lev 11:44-45, 19:2, 20:7, 21:8, 26; Deu 23:14, 1Pe 1:15-16}).

Might I suggest that Naaman is trying to short circuit the process of drawing near to YHVH. What does Yeshua say about this process? He says in Mat 5:23-24 that you can’t come to Adonai’s altar if your brother has “ought”. That issue needs to be dealt with first.

^V Naaman makes a foolish counter offer for which he has nothing to offer with. If leprosy is symbolic of puffing yourself up by belittling others, then Naaman hasn’t learned his lesson. He hasn’t learned that to fix his physical ailment, he needs to deal with his heart first.

^W Interesting how a voice of reason is coming from his servants. If I were to make a *midrash*, I wonder if the great liberty that was afforded to Naaman from his earthly, the King of Syria ^[2Ki 5:5-6] was not being reciprocated to Naaman’s servants? Isn’t it at this point in the story that Naaman’s proper and necessary attitude adjustment is made? Isn’t this the takeaway from this story?

^X Naaman first listened to his lowly servants, second “got off his high horse” and third follow the instructions (a definition for Torah) and guess what, he was healed. Halleluiah! Praise Yah!

blessing בְּרַכָּה ^{ve-ra-Chah} of thy servant.^Y ¹⁶ But he said, As YHVH liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. ¹⁷ And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto YHVH. ¹⁸ In this thing YHVH pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, YHVH pardon thy servant in this thing.

2Ki 5:19-20 Two extra verses reveals a standalone Aleph Tav

¹⁹ And he said unto him, Go in peace. So he departed from him a little ^{כְּבֵרֶת־} ^{kiv-rat-Z} way ^{אַרְץ} ^{'A-retz} AA.

²⁰ But Gehazi ^{גֵּיחִזִּי} ^{gei-cha-Zi}, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands ^{אֶת־} that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

from ^{כְּבֵרֶת־} ^{me-'it-To} ^{מֵאֲתוֹ} ^{vai-Ye-lech} departed ^{וַיֵּלֶךְ} ^{;le-sha-Lom} in peace ^{לְשָׁלוֹם} ^{lech} Go ^{לֵךְ} ^{lo} ^{לוֹ} ^{vai-Yo-mer} And he said ^{וַיֹּאמֶר} ¹⁹⁻ ^{אַרְץ} ^{'A-retz} way ^{כְּבֵרֶת־} ^{-kiv-rat} him a little

²⁰⁻ ^{וַיֹּאמֶר} ^{vai-Yo-mer} said ^{גֵּיחִזִּי} ^{gei-cha-Zi} But Gehazi ^{נַעַר} ^{na-'Ar} the servant ^{אֶלְיָשָׁע} ^{'e-li-Sha'} of Elisha ^{אִישׁ־} ^{'ish'} the man ^{אֶת־} ^{-et'} ^{אֶת־} ^{,a-do-Ni'} Behold my master ^{אֶדְנִי} ^{cha-Sach} hath spared ^{חָשַׁדְנִי} ^{hin-Neh} Behold | ^{הִנֵּה} ^{ha-'E-lo-Him} of God ^{הָאֱלֹהִים} ^{נַעֲמָן} ^{na-'a-Man} Naaman ^{הָאֲרָמִי} ^{ha-'a-ram-Mi} this Syrian ^{מִקְחַת} ^{,haz-Zeh} this ^{הַזֶּה} ^{ha-'a-ram-Mi} ^{הַסִּיּוּרִי} ^{na-'a-Man} Naaman ^{מִיָּדוֹ} ^{mik-Ka-chat} in not receiving ^{אֶת־} ^{-et'} ^{כִּי־} ^{Yah-weh} but [as] the LORD ^{יְהוָה} ^{-chai} liveth ^{חִי־} ^{he-Vi} that which he brought ^{הַבֵּיא} ^{-a-Sher'} what ^{אֶשֶׁר־} ^{et'} ^{אֶת־} ^{אִם־} ^{-im'} lo ^{רָצַתִּי} ^{Ratz-ti} I will run ^{אֶחֱרָיו} ^{a-cha-Rav'} after ^{וְלִקְחָתִּי} ^{me-'U-mah} somewhat ^{מֵאֲתוֹ} ^{me-'it-To} ^{מֵאֲתוֹ} ^{ve-la-kach-Ti} take

^Y Showing great gratitude, Naaman returns ≈ 20 miles out of his way to honor and thank Elisha.

^Z **little H3530** *kibrah* Strong's: Feminine of H3528; properly length, that is, a measure (of uncertain dimension): - X little. found only two other places both dealing with the death of Rachel

Gen 35:16 And they journeyed from Bethel; and there was but a **little way** to come to Ephrath: and Rachel travailed, and she had hard labour.

Gen 48:7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a **little way** to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

This is interesting because the cause of Rachel's birth is the birth of **Benjamin**. In the ISBE, there is one other entry for Naaman, here is what it says....

⁽²⁾ A son of Benjamin Gen 46:21, Gen 46:6. Fuller and more precise is the description of Num 26:38, Num 26:40, where he is said to be a son of Bela (^{H1106} ← ^{H1105} ← ^{H1104} devour/swallow/destroy) and grandson of Benjamin (see also 1Ch 8:3).

^{AA} **way H776** *erets* This is a very common word that is usually translated as land, earth, ground, country. CB Notes identifies this as a Hebraism which literally means "a little piece of ground".

2Ki 5:21-27 The rest of the story – Leprosy finds a new host namely Gehazi

²⁰ So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well? ²² And he said, All *is* well. My master hath sent me, ^{BB} saying, Behold, even now there be come to me from mount Ephraim אֲפֹרַיִם ^{'ef-Ra-yim} two² ^{CC} young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. ²³ And Naaman said, Be content, take two² talents. And he urged him, and bound two² talents of silver in two² bags, with two² changes of garments, and laid *them* upon two² of his servants; and they bare *them* before him. ²⁴ And when he came to the tower הַעֲפֹלָה ^{ha-'O-fel}, he took *them* from their hand, and bestowed ^{i.e. put} וַיִּפְקֹד ^{vai-yif-Kod} *them* in the house: and he let the men go, ^{DD} and they departed. ^{EE} ²⁵ But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither. ^{FF} ²⁶ And he said unto him, Went not mine heart לִבִּי ^{lib-Bi} ^{GG} *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? ^{HH} ²⁷ The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever לְעוֹלָם ^{le-'o-Lam}. And he went out from his presence a leper *as white as snow*.^{II}

Luk 4:23-27 Naaman mentioned

²³ And he said unto them, *Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.* ²⁴ And he said, *Verily I say unto you, No prophet is accepted in his own country.* ²⁵ *But I tell you of a truth, many widows were in Israel* ^{JJ} *in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;* ²⁶ *But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.* ²⁷ *And*

^{BB} Gehazi, a servant of Elisha, is of course a lying to Naaman and will, in later verses, lie to Elisha as well. He is misrepresent himself not as being Elisha's servant but by exercising his office with a lack of authority.

^{CC} To corroborate his lie, he brings two others. Can't say for sure if these are coconspirators and/or if they truly are the sons of Elisha.

^{DD} Did Gehazi stiff his two associates? Apparently there is not honor among thieves.

^{EE} I'm speculating here, but is it from these two that Elisha finds out what Gehazi was up to?

^{FF} Another lie. Gehazi has testified twice against himself.

^{GG} I read this to mean that Elisha is accusing Gehazi of misrepresenting him. Interesting how the word heart is used. The physical symptoms of leprosy are one thing, but the root cause of it is a heart / spiritual issue.

^{HH} What is meant by these eight⁸ things? Two² of them Gehazi received but Elisha adds six⁶ more items...what does this mean.

^{II} What a great curse put upon him indicative of the great crime he committed. It include his seed forever, in contrast Miriam, a woman who by definition has no seed, only received 7 days of leprosy ^[Num 12:15].

^{JJ} RSTNE Footnote 4826: **The House of Yisrael** as seen in Old Syriac manuscript is telling. Rather than simply "Yisrael," Yahshua's pronouncement was that just as YHWH visited the widow woman from the **House of Yisrael**, or ten tribes, and just as YHWH visited Naaman from the Arameans 2Ki 5:1-27, among whom Efrayim mixed, He would come and rescue those same ten tribes and deliver them, using these two figures as examples of His mission as Messiah Son of Joseph. The response of brother Judah can be seen in verses [Luk 4:28-29](#).

many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

Brit

Luk 5:12-15 Yeshua cleanses the leper

¹² And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Y'shua fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. ¹³ And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. ¹⁴ And he charged him to tell no man:^{KK} but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. ¹⁵ But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Brit Chadasha harmony regarding Y'shua healing lepers (from article #250)

Mat 8:2-4	Mar 1:40-45	Luk 5:12-16	Luk 17:14-16
<p>² And, behold, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me clean.</p> <p>³ And Y'shua put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.</p> <p>⁴ And Y'shua saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.</p>	<p>⁴⁰ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.</p> <p>⁴¹ And Y'shua, moved with compassion, put forth <i>his</i> hand, and touched him, and saith unto him, I will; be thou clean.</p> <p>⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.</p> <p>⁴³ And he straitly charged him, and forthwith sent him away;</p> <p>⁴⁴ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.</p> <p>⁴⁵ But he went out, and began to publish <i>it</i> much, and to blaze abroad the matter, insomuch that Y'shua could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.</p>	<p>¹² And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Y'shua fell on <i>his</i> face, and besought him, saying, Master, if thou wilt, thou canst make me clean.</p> <p>¹³ And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.</p> <p>¹⁴ And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</p> <p>¹⁵ But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.</p> <p>¹⁶ And he withdrew himself into the wilderness, and prayed.</p>	<p>¹¹ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. ¹² And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: ¹³ And they lifted up <i>their</i> voices, and said, Y'shua, Master, have mercy on us. ¹⁴ And when he saw <i>them</i>, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. ¹⁵ And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, ¹⁶ And fell down on <i>his</i> face at his feet, giving him thanks: and he was a Samaritan. ¹⁷ And Y'shua answering said, Were there not ten cleansed? but where <i>are</i> the nine? ¹⁸ There are not found that returned to give glory to God, save this stranger. ¹⁹ And he said unto him, Arise, go thy way: thy faith hath made thee whole.</p>

^{KK} **tell no one:** see footnote for Lev 13:45