

פרשת שמות תרגום אונקלוס ספר שמות פרק ד פסוק א-ח

א וַאֲתִיב מוֹשֶׁה וַאֲמַר וְהָא לֹא יִהְיֶמְנוּן לִי וְלֹא יִקְבְּלוּן מִנִּי אֲרִי יִמְרוּן לָא אִיתְגַּלִּי לְךָ יי: ב וַאֲמַר לִיה יי
 90 מַה דִּין בִּידְךָ וַאֲמַר חוּטְרָא: ג וַאֲמַר רְמִידֵי לְאַרְעָא וּרְמִידֵי לְאַרְעָא וְהוּהוּ לְחוּיָא וְעַרְק מוֹשֶׁה מִן
 קַדְמוּהֵי: ד וַאֲמַר יי לְמוֹשֶׁה אוּשִׁיט יְדְךָ וְאַחֲוֹד בְּזַנְבִּיהָ וְאוּשִׁיט יְדֵיהָ וְאַתְקִיף בֵּיהּ וְהוּהוּ לְחוּטְרָא
 בִּידֵיהָ: ה בְּדִיל דִּיהִמְנוּן אֲרִי אִתְגַּלִּי לְךָ יי אֵלְהָא דְאַבְהַתְהוֹן אֵלְהוּיָה דְאַבְרָהָם אֵלְהוּיָה דִּיעֲזָק וְאַלְהוּיָה
 דִּיעֲזָק ב: ו וַאֲמַר יי לִיה עוֹד אֲעִיל כְּעֵן יְדְךָ בְּעַטְפֶךָ וְאֲעִיל יְדֵיהָ בְּעִטְפֵיהָ וְאַפְקָה וְהָא יְדֵיהָ
 95 תּוֹרָא כְּתֻלְגָא: ז וַאֲמַר אֲתִיב יְדְךָ בְּעִטְפֶךָ וְאַתִּיב יְדֵיהָ לְעִטְפֵיהָ וְאַפְקָה מְעִטְפֵיהָ וְהָא תְּבַת הוֹת
 כְּבִישׁ רִיה: ח וִיהִי אִם לֹא יִהְיֶמְנוּן לְךָ וְלֹא יִקְבְּלוּן לְקַל אֲתָא קַדְמָאָה וִיהִמְנוּן לְקַל אֲתָא בְּתַרְאָה:

Here in Sefer Shemot (Exodus) special emphasis is placed upon the miracle of the sign of Tzaraat that is connected to the power of God over the body/flesh. The demons that empowered the Egyptian sorcerers were unable to reproduce this sign like they were able to reproduce the sign of the staff turning into a snake. In addition to this *Shemot / Exodus 4:6* is the first occurrence of the healing of Tzaraat (leprosy) found in the Torah. Tzaraat was an incurable disease by any human ability meaning that once a man, woman, or child contracted this disease there was nothing that could be done to cure the disease. Studying these verses from a historical narrative perspective, we know that the healing sign of Tzaraat came to be recognized as the sign that the Messiah was present specifically because only God could heal a person from this disease and the connection here in the text to Moshe the deliverer sent by God to save His people. Comparatively studying the Hebrew and Aramaic texts, the Hebrew Scripture says וַיֵּאמֶר יְהוָה לוֹ
 100 “behold his hand had Tzaraat like snow,” whereas the Targum Onkelos says that Moshe’s hand was כְּתֻלְגָא “white, silver, white like limestone or white hair” and כְּתֻלְגָא means “like snow.” Pseudo-Jonathan says וְהָא יְדֵיהָ סְגִירְתָא מְחֻוּרָא הִיא כְּתֻלְגָא meaning “his hand was leprosy (סגירתא) white, she was like snow.” Targum Neofiti translation is very similar to the Hebrew text saying “and his hand was Tzaraat like snow.”
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We know that when the Messiah would come He would be the greatest of the prophets and be of the same spirit of Moshe. This prediction would only be accomplished in the Messiah as *Devarim / Deuteronomy 18:18* is to be interpreted.

פרשת שמות תרגום אונקלוס ספר שמות פרק ד פסוק ו

וַאֲמַר יי לִיה עוֹד אֲעִיל כְּעֵן יְדְךָ בְּעַטְפֶךָ וְאֲעִיל יְדֵיהָ בְּעִטְפֵיהָ וְאַפְקָה וְהָא יְדֵיהָ חוּרָא “חִיורָא”
 120 כְּתֻלְגָא:

Onkelos

פסבדו יונתן ספר שמות פרק ד פסוק ו

ואמר יי ליה תוב אעיל כדון ידך בחובך ואעל ידיה בגו חוביה והנפקא והא ידיה סגירתא מחוורא היא כתלגא

Pseudo-Jonathan

תרגום ניופתי ספר שמות פרק ד פסוק ו

ואמר ליה תוב אעל כען ידך בחובך ואעל ידיה בחובי ואפיק יתה והא ידיה מצרעה כתלגא:

Neofiti

The historical perspective on the healing of Tzaraat became known as the sign the Messiah was present. In Parashat Vayigash we learned that according to the Talmud *הַמּוֹשִׁיעַ* (Hamoshia, the Savior) is the one who will lead and rescue

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Yisrael from their enemies and make the nation great. The idea of the “Savior of the Jewish people” is centered on “national Yisrael” and restoration of the kingdom of David on earth. *הַמּוֹשִׁיעַ* (Hamoshia, the Savior) is the one who is sought after as the deliverer and according to the Scriptures is the One who “makes wide” or “makes sufficient” and provides freedom from distress and has the ability to pursue life. (see *Devarim / Deuteronomy 22:27, 28:29, 28:31, Shoftim / Judges 3:9, 3:15, 6:36, 12:3, 1 Samuel 10:19, 11:3, 2 Kings 13:5, Yeshayahu / Isaiah 19:20, 43:11, 45:15, Zechariah 8:7, and Tehilim / Psalms 7:11, 17:7*) We noted in Parashat Vayigash that the word Moshiya *מוֹשִׁיעַ* is not etymologically connected to the word *מָשִׁיחַ* (Mashiach, anointed one, Messiah) but we find overlapping concepts. *מוֹשִׁיעַ* (Moshiya) is derived from the word *יָשַׁע* meaning “to save” which also is the root word for Yeshua (*ישוע*) providing us with the reason for the name of Yeshua, our savior and deliverer. The healing from Tzaraat became an indication that *הַמּוֹשִׁיעַ* (Hamoshia, the Savior) has come.

The Tradition of connecting Tzaraat to the coming of Mashiach (*מוֹשִׁיעַ*) begins with a particular verse from Parashat Tazria, *Vayikra / Leviticus 13:12-13*: According to the Rabbinic literature, the appearance of Tzaraat was the physical effect of sin in one’s life. It was a spiritual disease that was to be kept in check.

To avoid Tzaraat we must avoid slander and baseless hatred. The idea was that the spiritual sores that we have must be immediately treated unless something worse would happen and the spiritual would manifest itself in our physical bodies. We must learn to forgive and let go of judgment and hatred towards others. This understanding is derived from *Bamidbar / Numbers 12:1-2* and the

reason Miriam was cursed with Tzaraat *א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִן נִשְׂאָה עַל-אֵלֹהֵי מֹשֶׁה דְבַר יְהוָה הָאִשָּׁה הַכַּשִּׁיטִית אֲשֶׁר לָקַח כִּי-אִשָּׁה כַּשִּׁיטִית לָקַח: ב וַיֹּאמְרוּ הֲרַק אֶת-בְּמִן נִשְׂאָה דְבַר יְהוָה הֲלֹא גַם-בְּנֵי*

12:1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); 12:2 and they said, ‘Has the Lord indeed spoken only through Moses? Has He not spoken through us as well?’ And the Lord heard it. (NASB) Bamidbar / Numbers

12:9-11 ט וַיִּחַר-אַף יְהוָה בָּם וַיִּלְכְּ: י וַהֲעֵנָן סָר מֵעַל הָאֵל וַהֲנִיחָה מִרְיָם מִצַּר רַעַת פְּשָׁלָג וַיִּכֹּן אַהֲרֹן אֶת-מִרְיָם וַהֲנִיחָה מִצַּר רַעַת: יא וַיֹּאמֶר אַהֲרֹן אֶל-מֹשֶׁה בִּי אֵד וַיֹּאמֶר מֹשֶׁה עֲלֵינוּ חַטָּאת

12:9 So the anger of the Lord burned against them and He departed. 12:10 But when the cloud had withdrawn from over the tent, behold, Miriam was leprous, as white as snow. As Aaron turned toward Miriam, behold, she was leprous. 12:11 Then Aaron said to Moses, ‘Oh, my lord, I beg you, do not account this sin to us, in which we acted foolishly and in which we have sinned. (NASB) Moshe cried out to the Lord saying “please heal her, oh God, I pray!” (Bamidbar / Numbers 12:13)

As a result Moshe warns the people in *Devarim / Deuteronomy 24:8-9* saying *ח הַנִּשְׁמֵר בְּנִגְעֵ-הַצָּרַעַת לִשְׁמֹר מֵאֵד וְלַעֲשׂוֹת כְּכֹל לְאֲשֶׁר-יֹרֶוּ אֶתְכֶם הֵן הַיָּמִים הַלְלוּיִם כַּאֲשֶׁר צִוִּיתֶם תִּשְׁמְרוּ לַעֲשׂוֹת: ט זְכוֹר אֵת אֲשֶׁר-עָשָׂה לְךָ יְהוָה אֵלֶיךָ הַיּוֹם אֵלֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:*

24:8 ‘Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests teach you; as I have commanded them, so you shall be careful to do. 24:9 ‘Remember what the Lord your God did to Miriam on the way as you came out of Egypt. (NASB)

Here in Moshe’s warning to be careful of the infection of Tzaraat he parallel’s remembering the story of his sister Miriam and her slanderous

The ridicule of others or church bashing has the danger of causing spiritual Tzaraat in our hearts; planting seeds of Tzaraat in our heart or in the hearts of others. This will directly affect one’s relationship with God.

180 accusations. So according to *Bamidbar / Numbers 12 1-13* and *Devarim / Deuteronomy 24:8-9* we see according to the Torah the disease of Tsaraat is a spiritual disease. This is further emphasized by the one who has the disease is considered Tamei (טומאה) in the state of ritual impurity and is required to leave the community of believers and be separated from fellowship with God in his Holy Temple.

185 Surveying the Hebrew Scriptures (the Tanach) on Tzaraat, it is interesting to note that only one man was healed his name was Naaman. According to the Tanach Naaman was a Syrian, he was not Jewish, he was a gentile, and commander of the armies of Benhadad II in the time of Joram, king of Yisrael. The story can be found in *2 Kings 5:1-13*. A Hebrew slave girl told Naaman's wife of the prophet Elisha in Samaria who could cure Naaman. On
190 hearing this Naaman obtained a letter from Benhadad and traveled to speak to King Joram. Joram thought this was a plot against him and Elisha sent for Naaman to come to him. Naaman was not Jewish and so was not under the obligation of the Torah to show himself to the Priest. So here we do not find Elisha telling Naaman after his healing to show himself to the priest. But having
195 talked to Elijah he was instructed to dip himself seven times into the river Jordan in order to be cured of the disease.

ספר מלכים ב פרק ה פסוק א-יג

א וַנַּעֲמָן שַׂר־צָבָא מֶלֶךְ־אַרָם הָיָה אִישׁ גָּדוֹל לַפָּנִי אֲדֹנָיו וְנָשָׂא פָנָיו כִּי־בֹנֵתָן־יָהּ וְהָתְשׁוּעָה
לְאַרָם וְהָאִישׁ הַזֶּה גִבּוֹר חַיִל מְצַרְעָה בִּי וְאַרָם יֵצְאוּ גְדוּדֵיהֶם וַיִּשְׁבּוּ מֵאַרְצוֹ יִשְׂרָאֵל נִעְרָה קַטְמָה
200 וַתְּהִי לַפָּנִי אִשְׁתׁוֹ נַעֲמָן ג וַתֵּן אִמְרָהּ אֶל־גְּבֵרֶתָהּ אַחֲלִי אֲדֹנָי לַפָּנִי תִּנְבְּיָא אֲשֶׁר בְּשֵׁר מְרוֹן אֲזַי יֵאָסֶר
א תוּ מִצְרַעְתּוֹ ד וַיָּבֵא וַיַּגִּד לְאָדֹנָיו לָאֵם רַכּוּ אֶת־דְּבָרָהּ הַנִּעְרָה אֲשֶׁר מֵאַרְצוֹ יִשְׂרָאֵל
ה וַיֵּן אִמְרָהּ מֶלֶךְ־אַרָם לְךָ־בֵּן אֲשֶׁלְחָחָה סֵפֶר אֶל־מֶלֶךְ־יִשְׂרָאֵל וַיִּקְחָה בְּיָדוֹ עֵשֶׂר כִּפְרֵי־כֶסֶף
וַיִּשְׁתַּחֲוֶה אֶל־פָּנָיו וְעָשָׂה רַחֲלִיפוֹת בְּגָדָיו ו וַיָּבֵא הַסֵּפֶר אֶל־מֶלֶךְ־יִשְׂרָאֵל לֵאמֹר וַעֲתָה כְּבוֹא
הַסֵּפֶר הַזֶּה אֵלַיךְ הִנֵּה שְׁלַחְתִּי אֵלַיךְ אֶת־נַעֲמָן עַבְדִּי וַאֲסַפְתּוּ מִצְרַעְתּוֹ ז וַיְהִי כִּקְרָא מֶלֶךְ־יִשְׂרָאֵל
205 אֶת־הַסֵּפֶר וַיִּקְרַע בְּגָדָיו וַיֵּן אִמְרָהּ הֲאֵל הַיָּם אֲנִי לְהַמִּית וּלְהַחְיֹת כִּי־זָה שׁ לַח אֵלַי לֵאסֶר הַיָּם אִישׁ
מִצְרַעְתּוֹ כִּי אֶךְ־דַּעֲוֹנָא וְרָאוּ כִּי־מִתְאַנֶּה הוּא לִי ח וַיְהִי כַּשְּׂמַע | אֱלִישָׁע אִישׁ־הָאֵל הַיָּם כִּי־קָרַע
מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר רַחֲמֵיךָ קְרַעְתָּ בְּגָדֶיךָ יב אֶ־נָא אֵלַי וַיִּדַע כִּי יֵשׁ נְבִיא
בְּיַשׁ רָאֵל ט וַיָּבֵא נַעֲמָן בְּסוּסוֹ [בְּסוּסָיו] וַיִּבְרַכְבוּ וַיַּעֲמֵד פֶּתַח־הַבַּיִת לְאֱלִישָׁע י וַיִּשְׁלַח אֵלָיו
210 אֱלִישָׁע מֵלֶאךָ לֵאמֹר רַחֲמֵיךָ הַיָּם וְחַצְצֵת שָׁבַע־פַּעֲמִים בִּירְדוֹ וַיֵּשׁ בַּשֶּׁבַע בְּרַךְ לְךָ וַיִּתְהַרְרֵן יא וַיִּקְצַץ הַנַּעֲמָן
וַיִּלְךְ וַיֵּן אִמְרָהּ הִנֵּה אִמְרָתִי אֵלַי | יֵצְאָ יֵצְאוּ וַעֲמַד וְקָרָא בְּשֵׁם־יְהוָה אֵל הַיָּם וְהִנֵּי יָדוֹ אֶל־הַמָּקוֹם
וְאֶסְפָּה הַמַּעַרְבֵי רַעֲוִי יב הֲלֹא טוֹב אֲבָנָה [אֲמָנָה] וּפְרַפְרֵי נְהָרוֹת דְּמִשְׁקָם מִכֹּל מִימֵי יִשְׂרָאֵל הֲלֹא־
אַרְחִיץ בָּהֶם וַיִּתְהַרְרֵן וַיִּפְּן וַיִּלְךְ בַּחֲמָה יג וַיִּגְשׁוּ עַבְדָּיו וַיִּדְבְּרוּ אֵלָיו וַיֵּן אִמְרוֹ אֲבִי דְבַר גָּדוֹל תִּנְבְּיָא
דְּבַר אֵלַיךְ הֲלוֹא תַעֲשֶׂה הַיָּם וְאֶפְיָ כִּי־אִמְרָהּ אֵלַיךְ רַחֲמֵיךָ וַיִּתְהַרְרֵן

215 According to the Ketuvei Shelachim (Apostolic Writings) Yeshua said και πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου και οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναυμὰν ὁ Σύρος *Luke 4:27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."* (NASB) The New Testament
220 commentary from Yeshua on the topic of Tzaraat, Yeshua states that there existed many with Tzaraat in the time of Elisha and none of them were cleansed except Naaman the Syrian a gentile. In Luke chapter 4, Yeshua read from the

2 Kings 5:1-13

5:1 Now Naaman, captain of the army of the king of Aram, was a great man with his master, and highly respected, because by him the Lord had given victory to Aram. The man was also a valiant warrior, but he was a leper. 5:2 Now the Arameans had gone out in bands and had taken captive a little girl from the land of Israel; and she waited on Naaman's wife. 5:3 She said to her mistress, 'I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy.' 5:4 Naaman went in and told his master, saying, 'Thus and thus spoke the girl who is from the land of Israel.' 5:5 Then the king of Aram said, 'Go now, and I will send a letter to the king of Israel.' He departed and took with him ten talents of silver and six thousand shekels of gold and ten changes of clothes. 5:6 He brought the letter to the king of Israel, saying, 'And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy.' 5:7 When the king of Israel read the letter, he tore his clothes and said, 'Am I God, to kill and to make alive, that this man is sending word to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me.' 5:8 It happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent word to the king, saying, 'Why have you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel.' 5:9 So Naaman came with his horses and his chariots and stood at the doorway of the house of Elisha. 5:10 Elisha sent a messenger to him, saying, 'Go and wash in the Jordan seven times, and your flesh will be restored to you and you will be clean.' 5:11 But Naaman was furious and went away and said, 'Behold, I thought, 'He will surely come out to me and stand and call on the name of the Lord his God, and wave his hand over the place and cure the leper.' 5:12 'Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?' So he turned and went away in a rage. 5:13 Then his servants came near and spoke to him and said, 'My father, had the prophet told you to do some great thing, would you not have done it? How much more then, when he says to you, 'Wash, and be clean?'' (NASB)

225 *Yeshayahu / Isaiah* scroll during the synagogue service from *61:1-4*, and then began speaking about himself. He says they will say to him “Physician heal yourself” and then he uses this example about Naaman on Tsaraat. Yeshua was speaking on the manner of recognizing who he was *יְשׁוּעָה* (Hamoshia, the Savior) of Yisrael. In the Tanach, we also read in *2 Chronicles 26:21* that King Uzziah was a leper until the day of his death. He dwelt in an isolated house because he had Tzaraat and was cut off from the house of the Lord. The significance of these two accounts found in the Tanach of the non-Jew being healed of Tzaraat (Naaman) and King Uzziah not being healed, it is concluded that no Jewish person stricken with Tzaraat was ever healed by God from the time of the Giving of the Torah (Moshe’s hand in *Shemot / Exodus 6:4* and Miriam in *Bamidbar / Numbers 12:1-13*). No Jewish person was healed until this point in time and the coming of Yeshua the true Messiah of God. As a result of no Jewish person being healed from the time of Moshe, the sign of the healing from Tzaraat was interpreted that only the true Messiah (*מָשִׁיחַ*, Mashiach, Anointed One of God) the true Moshiya (*יְשׁוּעָה*, Savior, Deliverer) would be able to heal the disease of Tzaraat and make one clean before God.

240 The Rabbi’s of the Talmud (*Bavli Sanhedrin 98a-b*) the question is asked “*The Messiah what is his name?*” and the response is “*The Leprous one, those of the house of Rabbi the sick one as it is said 'surely he has bore our sicknesses.'*” It is also written in Daf Sanhedrin “*The suffering scholar of Rabbi’s house*” (referring to the Leper Scholar) as the name of the messiah. It is recognized in Rabbinic Judaism that the Messiah must be afflicted and familiar with suffering. The point here is that it was not believed the Messiah (Mashiach) would be literally stricken with Tzaraat but that a connection is being made between the healing of Tzaraat and the true Messiah (*מָשִׁיחַ*, Mashiach, Anointed One of God) the true Moshiya (*יְשׁוּעָה*, Savior, Deliverer). The healing of a person with Tzaraat was understood as being the sign that the Messiah had come. The Messiah would have compassion on the person who is unclean and then make him or her clean and in right standing before God. This is exactly what we find in the Ketuvei Shelachim (Apostolic Writings) Yeshua is described as having compassion for the Metzora (the person with Tzaraat) and heals them (*Luke 5:12-14*).

255 **KATA ΛΟΥΚΑΝ 5:12–14**

καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων κύριε ἐὰν θέλης δύνασαι με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων θέλω καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

265 Those who were stricken with Tzaraat were healed and their healing took part in proclaiming that Yeshua is the Messiah. Studying the Ketuvei Shelachim, Yeshua taught that we must forgive and not judge so that sin does not crouch at the door to our hearts and affect our relationship with God. *Mark 11:25* “*And*

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Luke 5:12-14

5:12 While He was in one of the cities, behold, there was a man covered with leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, ‘Lord, if You are willing, You can make me clean.’ 5:13 And He stretched out His hand and touched him, saying, ‘I am willing; be cleansed.’ And immediately the leprosy left him. 5:14 And He ordered him to tell no one, ‘But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a testimony to them.’ (NASB)

270 *when you stand praying, if you hold anything against anyone, forgive him, so that*
 275 *your Father in heaven may forgive you your sins.” Luke 6:37 “Do not judge, and*
 you will not be judged. Do not condemn, and you will not be condemned. Forgive,
 and you will be forgiven.” The idea here was to avoid slander and baseless hatred
 towards others; to make right with our brother in forgiveness and in doing so
 correcting the spiritual condition of Tzaraat in our hearts. Also, if there is a basis
 for anger towards someone else because of their beliefs, that is no excuse to
 continue in hatred/anger towards those whose beliefs differ from our own, note
 the very definition of Lashon Hara (לשון הרע). The prohibition in Jewish Law of
 telling gossip; Lashon Hara differs from defamation in that its focus is on the use
 of true speech for a wrongful purpose, rather than falsehood and harm arising. By
 contrast, Motzi Shem Ra ("spreading a bad name") consists of untrue remarks,
 and is akin to slander or defamation.

The supernatural healing of Tzaraat is emphasized being juxtaposed in
 Parashat Shemot with the appearance of God to Moshe on the mountain of the
 Lord (Mount Horeb) in *Shemot / Exodus 3:2*. The Hebrew text says וַיֵּרָא מַלְאָךְ יְהוָה
 285 *“the Angel of the Lord appeared to him,”* here the word וַיֵּרָא is the common
 verb used in the Hebrew bible for “seeing” and is also interpreted to mean
 “appeared.” Studies on this word reveal it is used as a title for the “*God of*
Yisrael” meaning “*our God sees.*” The Aramaic translation on this passage from
 Targumim Onkelos, Pseudo-Jonathan, and Neofiti, we see that the word וַאֲתַגְלִי
 290 (Onkelos), וַאֲתַגְלִי (Pseudo-Jonathan), וַאֲתַגְלִי (Neofiti) all have the same root
 word meaning “to reveal, uncover.” “*A dictionary of the Targumim, the Talmud*
Bavli and Yerushalami, and the Midrashic Literature by Marcus Jastrow”
 indicates that this Aramaic word is derived from the word גלי, גלא, means “to
 reveal, uncover.”

295 **פרשת שמות ספר שמות פרק ג פסוק ב**
 ב וַיֵּרָא מַלְאָךְ יְהוָה אֵלָיו בְּלִבַּת-אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהוֹדָה הַסֵּנֶה בְּ עַרְבַּאשׁ וְהַסֵּנֶה אֵינְנוּ אֶכְלָ:

300 **פרשת שמות תרגום אונקלוס ספר שמות פרק ג פסוק ב**
 וַאֲתַגְלִי מַלְאָכָא דִּיּוּי לִיָּהּ בְּשִׁלְהוּבִית אִישְׁתָּא מְגוּ אִסְנָא וְחֻזָּא וְהָא אִסְנָא בְּעַרְבַּא אִישְׁתָּא וְאִסְנָא
 לְיִתְרוּדִי מִתְאָכִיל:

305 **פסבדו יונתן ספר שמות פרק ג פסוק ב**
 וַאֲתַגְלִי זַגְנֻזְגָּל מַלְאָכָא דִּיּוּי לִיָּהּ בְּלִהִי בְּלִהִבִי אִישְׁתָּא מְגוּ סְנִיא וְחֻמָּא וְהָא סְנִיא מְטַרִיב בְּאִישְׁתָּא
 וְסְנִיא לִיָּהּ יְקִיד וּמִתְאָכִיל בְּנֻרָא

310 **תרגום ניופתי ספר שמות פרק ג פסוק ב**
 וַאֲתַגְלִי מַלְאָכָא דִּיּוּי עֵלוּי בְּשִׁלְהוּבִי אִשָּׁא מְגוּ "בְּשִׁלְהִבִי דִּאִשָּׁא מְגוּ " סְנִיא"בִּאִשְׁנִיא " וְחֻמָּא
 וְהָא סְנִיא בְּעַרְבַּא בְּאִשְׁתָּא וְסְנִיָּהּ לִית הוּא יְקִיד "מְטַרִיב וְלֹא יְקִיד":

The translators of the Aramaic text indicate that God had revealed Himself to
 Moshe as the מַלְאָךְ יְהוָה “Angel of the Lord” or as מַלְאָכָא דִּיּוּי “Angel of the Lord.”
 It would be a good idea to go back and review Parashat Bereshit where we study

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the Angel of the Lord, the Word of the Lord, and the Memra (אֱמֶרָה, Word) in the
315 Torah. The identity of the Angel in relationship to HaShem (יהוה) is complicated
since it appears on occasion that the Angel is separate from the Lord and at other
times the Angel is synonymous with the Lord. There are instances where divine
adjectives or phrases expressing a characteristic quality or attribute of God are
320 given to the Angel (מַלְאָךְ) designations which should only be reserved for the
Lord alone. In this instance from *Shemot / Exodus 3:2*, the Angel of the Lord
(יהוה מַלְאָךְ) is presented within the burning bush, the invisible God revealing
Himself to Moshe. The Angel of the Lord accepts Moshe's worship as he
(Moshe) bows down before Him. There are instances where the Angel of the
325 Lord (יהוה מַלְאָךְ) is accredited with the salvation of Yisrael and the redemption of
the people. The Patriarchal blessings written in Sefer Bereshit (book of Genesis)
were written by the use of the Name of God (יהוה) and the Angel of the Lord
(יהוה מַלְאָךְ). The Angel of the Lord is to be obeyed and has the right to punish sin
because the very name of God (יהוה) is contained within Him. The Angel of the
330 Lord therefore is the very presence of God, because the work of God and that of
the Angel of the Lord are so intertwined in the Torah so as to be indistinguishable
from one another. It is therefore only consistent to interpret the position of the
signs given to Moshe in *Shemot / Exodus 1:1-6:1* and of the healing of Tzaraat to
be the work of the Lord God Almighty. Here we find the pre-incarnate
335 manifestation of the Messiah (before His coming as a baby) that establishing the
Lord's direct involvement in healing Tzaraat and the covenant that He himself
made in His Word the Memra (אֱמֶרָה). It is in this way we are shown the sign by
which we would recognize the Lord's presence coming into this World. The
revelation of God that is explicitly revealed to us in Parashat Shemot is this, when
340 the one who comes healing Tzaraat, we would recognize Him to be the true
Messiah (מָשִׁיחַ, Mashiach, Anointed One of God) the true Moshiya (מוֹשִׁיעַ,
Savior, Deliverer) who has come to make us clean before God. This person is
without a doubt Yeshua HaMoshiach the savior of Yisrael. Let's pray.

345 Heavenly Father,

350 Thank You for being the healer and worker for miracles. Your truth is
life, thank You for helping me to know without a doubt that You have established
all things according to Your Word in Yeshua the true Deliverer, Savior, King, and
my Lord. I believe that all of Scripture shows the purpose of the Messiah to come
and make atonement for our souls, to heal and make us pure before God. Today I
355 place my faith in Yeshua the Messiah, I place my faith in Your Holy Word, I
believe You are all sufficient, please forgive me of my sins and have mercy on me
Lord. Today I turn from my life of sin and selfishness and turn to You Lord, to a
life of holiness, righteousness, and selflessness. Create in me a new heart, and
renew my soul, my body, and my spirit. Thank You for forgiving me and
360 redeeming me from my sins. Help me to serve You Lord by faith and help me to
regard your truth in my heart. Please come and work in my life each day and help

me to hear Your voice. Thank You Lord for all You have done; I give You all of the glory, the honor, and the praise forever and ever.

365 In Yeshua's (Jesus') Name I pray! Amen!

370 **What to pray:**

- *Ask the Lord to help you know Yeshua according to the scriptures as the One who has the authority and the ability to save your life.*
- *Ask the Lord to help you to draw near to Him in the quietness of your heart "to hear His voice" and "to hold fast to His truth."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever