

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

27 Tazria, (תִּזְרִיעַ) – Hebrew for “she conceives”,


Torah: Leviticus 12:1-13:59

Haftarah: 2 Kings 7:3-20

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A woman giving birth should undergo a process of purification, which includes immersing in a mikvah (a naturally gathered pool of water) and bringing offerings to the Holy Temple. All male infants are to be circumcised on the eighth day of life.



TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

Tzaraat (often mistranslated as “leprosy”) is a supernatural plague, which can afflict people as well as garments or homes. If white or pink patches appear on a person’s skin (dark pink or dark green in garments or homes), a kohen is summoned. Judging by various signs, such as an increase in size of the afflicted area after a seven-day quarantine, the kohen pronounces it tamei (impure) or tahor (pure).

Lev 13:59 “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.”



CHAPTER 13

The Torah of the infection of leprosy:

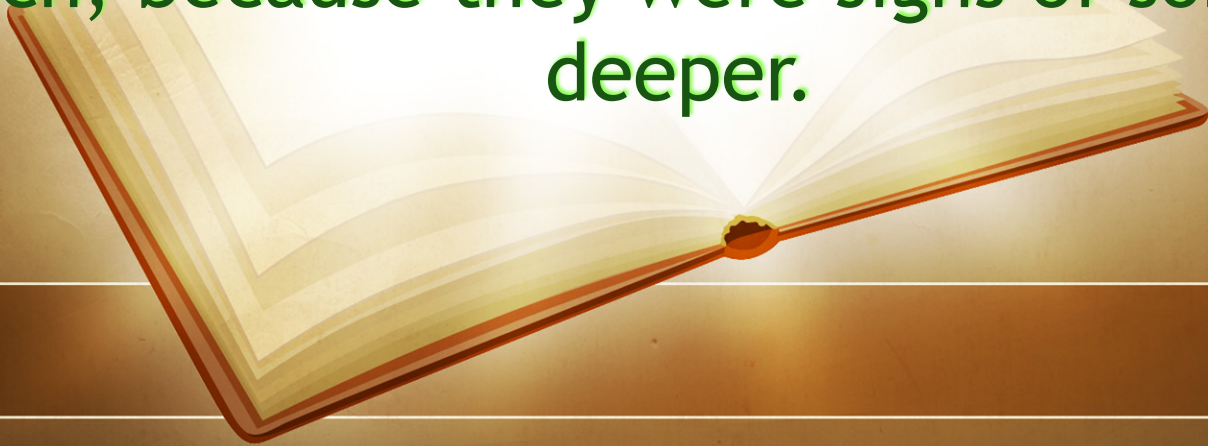
The Hebrew word that is translated as 'leprosy' or 'leprous infection' is **צָרַעַת** **tsara'ath** (tsaw-rah'-ath)-

Strong's H6883 which means, 'leprosy, malignant skin disease in people; and in clothing or buildings - mildew or mould'.

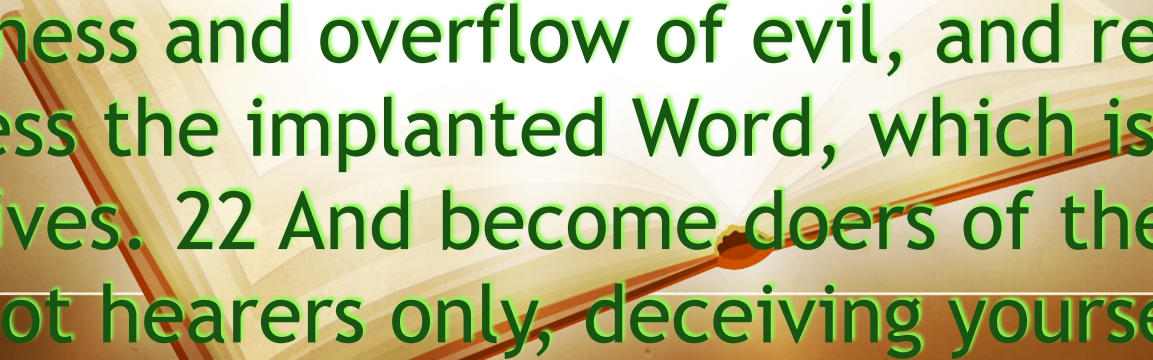
This word is derived from the primitive root verb צָרַע *tsara* (tsaw-rah')- Strong's H6879 which means, '***to be struck with leprosy, to be leprous***'.

This form of infection comes out in physical manifestations and is not the same specific flesh-devouring disease that bears this name today (also known as Hansen's Disease after the man who identified its cause), but is a skin ailment that is more like psoriasis, which is a chronic skin disease characterized by circumscribed red patches covered with white scales, yet it was not this either.

The symptoms of leprosy were just like several normal, common occurrences, until they took on specific characteristics for which the priests had to watch, because they were signs of something deeper.



It may seem a little odd that skin irritations are important in the Torah, yet what this shows is that while the literal commands are to be followed, we also need to look at what is behind them and understand that there is more to simply adhering to the letter of the Torah, as we are to walk in Spirit and Truth and show through our outward actions that the Torah is truly written upon our hearts. This is more than just an insect bite or dry skin, and the fact that it is more than skin-deep means it is more than just a surface blemish, though any of these should alert us to the need to examine ourselves to make sure that is all it is.



18 Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first-fruits of His creatures. 19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim. 21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 22 And become doers of the Word, and not hearers only, deceiving yourselves.”

We are to be doers of the Word and not hearers only; for if we find ourselves slacking in our doing of the Word, a scab or infection of sin may appear, which, when left alone, could entice one into following one's own desires rather than seeking the well pleasing desire of Elohim and, as a result, give birth to much lawlessness!

If not dealt with and brought to the priest, and by that, I mean our High Priest **יהושע**, then we risk the reality of what sins brings forth and that is death!

In the above text in Ya'aqob/James 1:14-22, we are clearly told to be slow to become angry, for anger doesn't work righteousness and while we may not always be excused from getting angry, we are to do our utmost to not do so quickly.

And if one does get angry for whatever reason then sort it out quickly lest your anger turns you away from walking in righteousness and find yourself become defiled through regretful actions or words that need to be repented of!

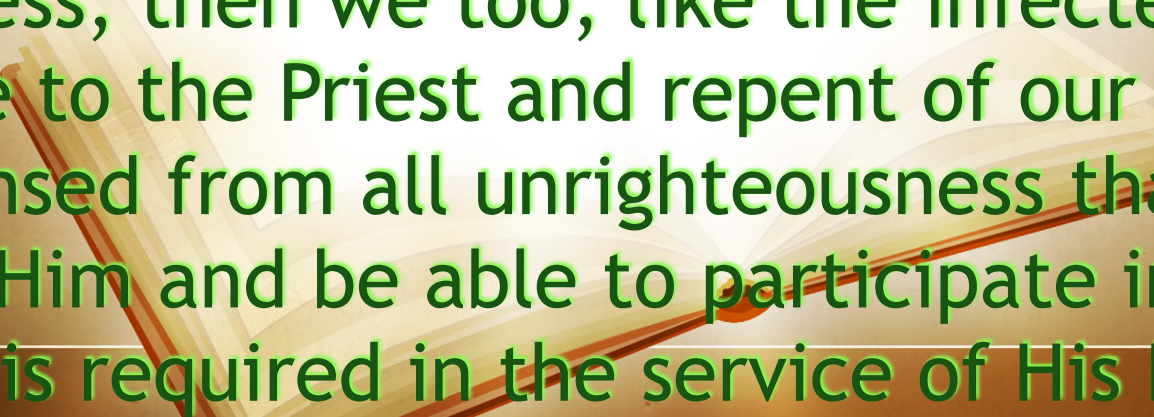
Eph'siyim/Ephesians 4:26-27 “Be wroth, but do not sin.” Do not let the sun go down on your rage, 27 nor give place to the devil.”



For me this verse is very clear - we must be careful when we find ourselves being wroth or angry, because if it is harbored and continued for more than a day we risk the danger of giving a place for the devil to have an open door into our lives, and we need to learn to 'put off' all filthiness and fleshly reactions that may only start as a small irritating scab, which if scratched enough can fester and cause greater infection, and cause one to get greatly inflamed and let anger direct your way, which will only result in a negative outcome!

Qorintiyim Bět/2 Corinthians 7:1 “Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”

Leprosy can represent for us that which is of the flesh, and at the same time even that which is a defilement of the spirit and we must cleanse ourselves from all of this defilement as we perfect our set-apartness in Messiah.

An open book with a red bookmark is positioned diagonally across the lower half of the image. The text is overlaid on the book and the background.

When we have been found to have an infection so to speak, and by that, I mean that we have recognized that there is an area of disobedience in our lives that does not line up with pure set-apartness, then we too, like the infected one, must come to the Priest and repent of our sin and be cleansed from all unrighteousness that we may praise Him and be able to participate in that which is required in the service of His Body!

Yohanan Aleph/1 John 1:9 “If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.”

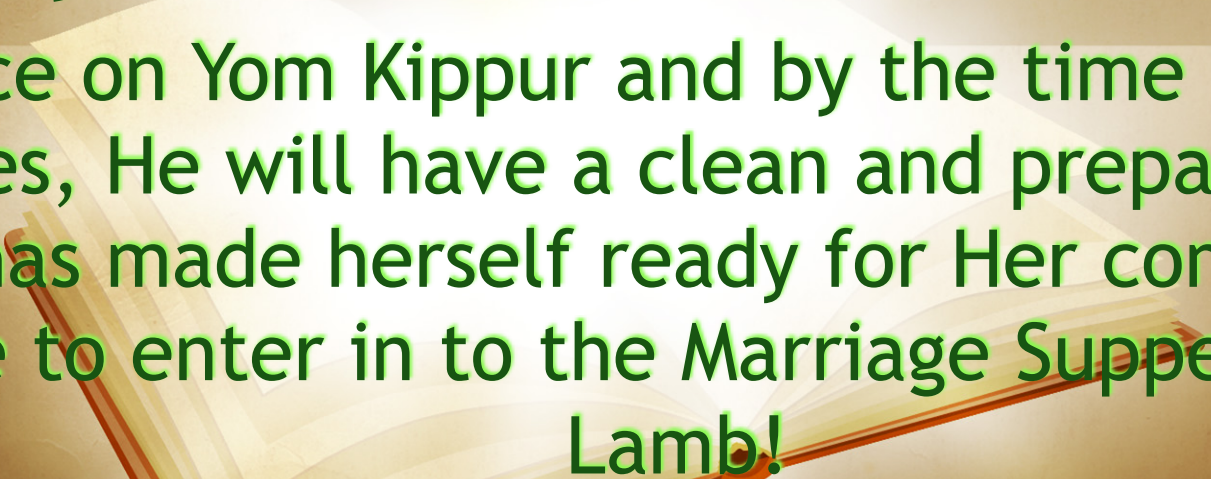
The waiting period of anyone who was inspected by the priest was 7 days and this is very profound, as on the 7th day the infected one would be inspected.

As we continue to understand the one thing that Kěpha told us to not be ignorant of or rather to not let one matter be hidden from us, and that is that 1 day is as a 1000 years to יהוה and a 1000 years are as 1 day, we once again see the wonderful picture being presented here in the Torah of leprosy.

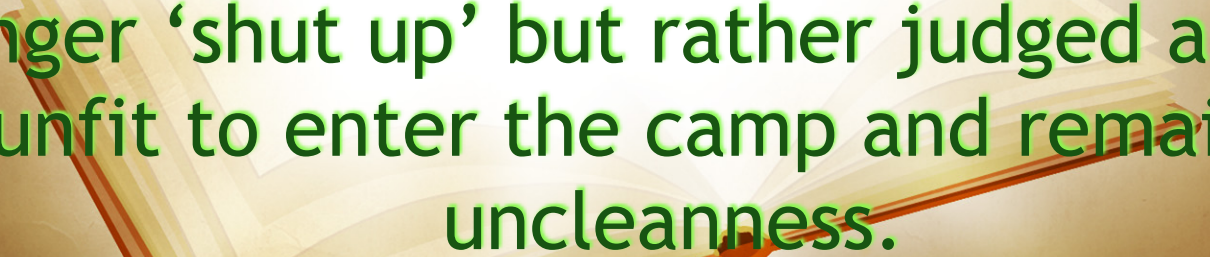
On the 7th day the priest would inspect the infected one and so we know that on the 7th day (that is the 7th Millennium) our High Priest will come and 'inspect' us to see if we are clean or unclean - to see whether we have defilement of the flesh and spirit or if we have walked faithfully in spirit and in truth!

יהושע Messiah, on the 7th day, shall declare who is clean and who is unclean!


As we consider the further picture of this in relation to the feasts we see once again a wonderful picture of how **יהושע** will come out of the Most Set-Apart Place on Yom Kippur and by the time Sukkoth arrives, He will have a clean and prepared Bride who has made herself ready for Her coming King, able to enter in to the Marriage Supper of the Lamb!



A person who had an infection would be shut up for 7 days and then inspected and if still no improvement would be shut up a further 7 days being inspected again on the 14th day and if he is still unclean he would be pronounced unclean and is no longer 'shut up' but rather judged as unclean and unfit to enter the camp and remains in his uncleanness.

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This, for me, is a critical foreshadowing to the period between Yom Teruah on the 1st of the 7th month in the 7th Millennium to the 14th of the 7th month - the day before Sukkoth and those who have not been 'cleansed' by the Blood of the Lamb and have received the covering or atonement for their sins shall be permanently declared unclean and have no access in to the rejoicing feast of Sukkoth!

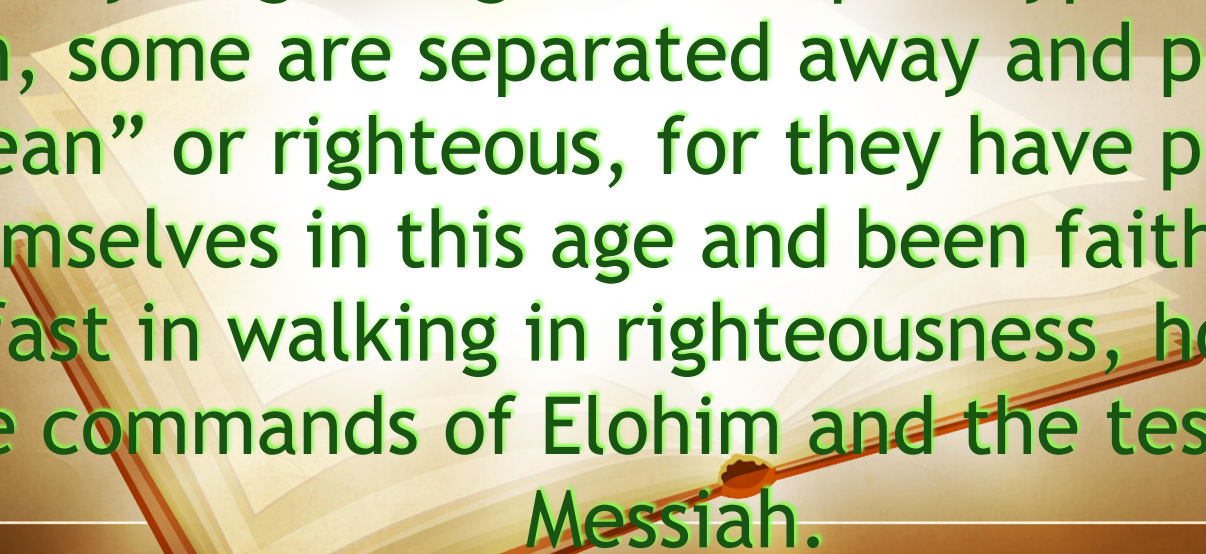


There will be many, who, upon inspection after the 1st 7-day period, will not have changed as they will refuse to repent and so will face the danger of being shut out forever.

The 7 days of being shut up can also symbolize for us the time of Ya'aqob's trouble in the 7-year tribulation period, which will clearly identify three groups of people: the righteous, the wicked, and the "sinners" who have not yet made their decision on which way to go but have drifted along in being lukewarm.

Dawid speaks of “teaching sinners **יהוה’s** way”, while **יהוה** sets Himself firmly against the wicked.

At the very beginning of this apocalyptic seven-year season, some are separated away and pronounced “clean” or righteous, for they have prepared themselves in this age and been faithful and steadfast in walking in righteousness, holding fast to the commands of Elohim and the testimony of Messiah.



Others are destroyed by plagues and disasters, having
“still refused to repent”.

Hazon/Revelation 9:20 “And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship the demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which are neither able to see, nor to hear, nor to walk.”

Hazon/Revelation 16:9 “And men were burned with great heat, and they blasphemed the Name of Elohim who possesses authority over these plagues. And they did not repent, to give Him esteem.”

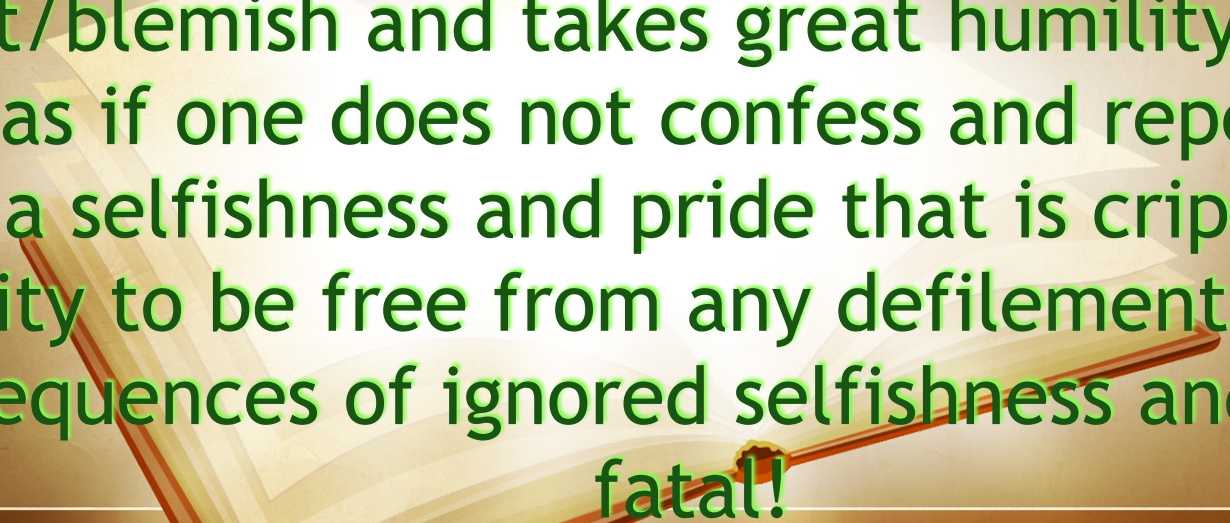
At the end of Hazon/Revelation we see a clear divide between the righteous and the wicked or in terms of the torah of leprosy, between the clean and the unclean:

Hazon/Revelation 22:11 “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is righteous, let him be more righteous; he who is set-apart, let him be more set-apart.”

What we must recognize here is that the torah for a leprous infection is very clear - you have '7 days' to get cleaned up and be inspected by the priest - what will you be found to have done? Remain in your sin or cleansed and of great use in His house?

Timotiyos Bět/2 Timothy 2:20-21 "But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value. 21 If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work."

Part of 'cleansing oneself' is the need to take responsibility and own up to the fact that you have a spot/blemish and takes great humility to do so, whereas if one does not confess and repent then it shows a selfishness and pride that is crippling one's ability to be free from any defilement and the consequences of ignored selfishness and pride is fatal!



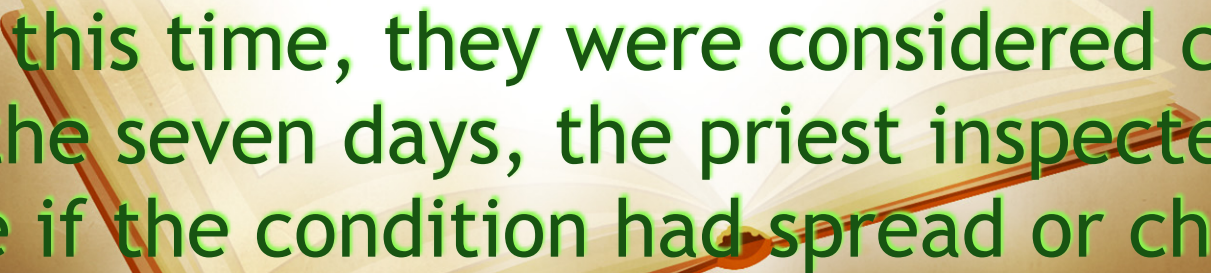
It would take great courage and bravery to confess and expose oneself to this long period of testing so that the rest of the community/camp could remain pure.

One cannot be part of the community as long as the signs of selfishness are on him.

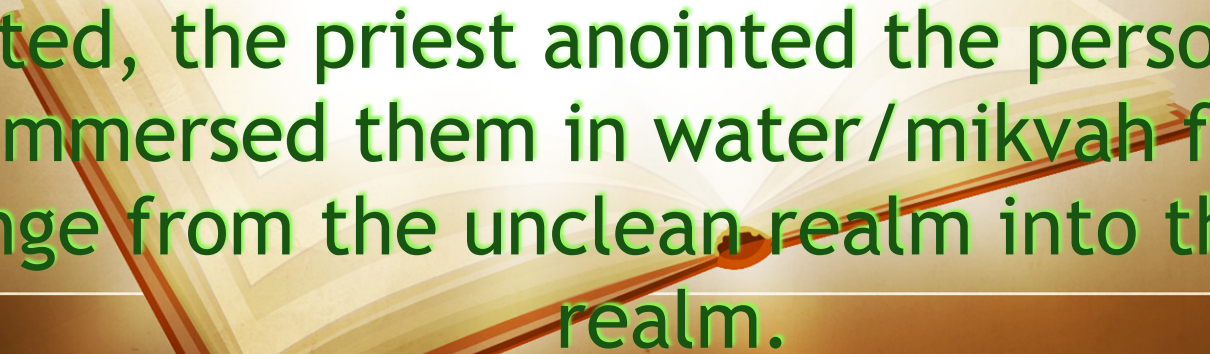
Qorintiyim Aleph/1 Corinthians 5:11 “But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler - not even to eat with such a one.”

The treatment for leprosy was to remove and isolate the contamination.

The one spreading gossip, slanderous thoughts and bad reports about other people was to be removed from the camp before it infected the whole camp. During this time, they were considered contagious. After the seven days, the priest inspected them to see if the condition had spread or changed.

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What the priest was inspecting was both the body and the heart condition of the contaminated person. Treating the heart and mind (sickness of the spirit), took care of the sickness on the body in the physical dimension. Once the contaminated person repented, the priest anointed the person with oil and immersed them in water/mikvah for status change from the unclean realm into the clean realm.

An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book is open to a page with some faint, illegible text. The bookmark is a simple red ribbon or string.

The person was thus restored back into communion with **יהוה** and the community of fellowship again.

This is called the ritual application of **יהוה's** teaching and instruction for Life and is still applicable today!

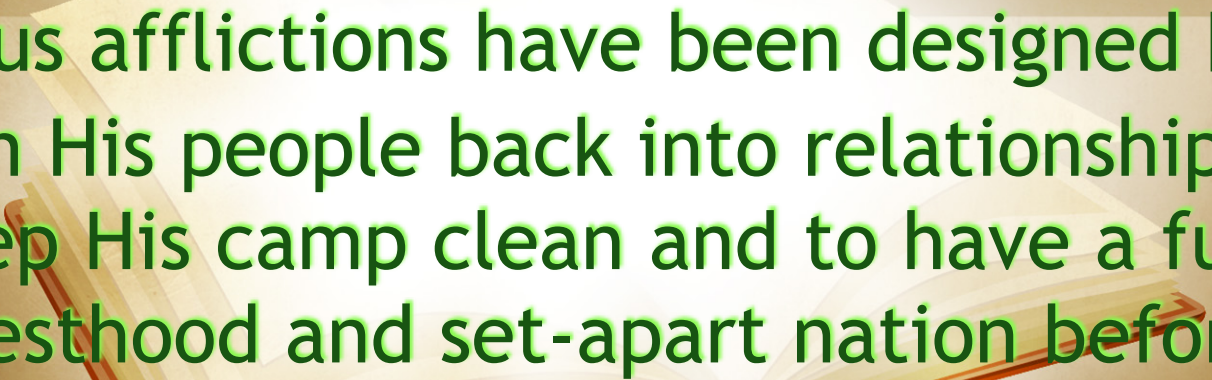
This principle comes not from Judaism or rabbinic teaching, but **יהושע**, the LIFE in Torah!



Often a community can be too quick to receive a leprous (unclean) person back into the fold before the said person has totally repented and cleansed his way as יהוה instructs us in His Word. Or even more damaging, the leprous/contaminated person may have never been addressed and is still continuing to spread contamination throughout the community because their behavior has not been properly evaluated by leadership.

The way back to relationship with יהוה is only through repentance and forgiveness.

Leprous afflictions have been designed by יהוה to redeem His people back into relationship with Him, to keep His camp clean and to have a functioning priesthood and set-apart nation before Him.



The Hebrew word translated as 'wash' in Wayyiqra/ Leviticus 13:6,34,54 and 58 is כָּבַס kabas (kaw-bas')- Strong's H3526 which carries the meaning '**washing by treading or wash by the trampling of the feet**' and carries the picture of washing one's garments. This is different to the word used in referring to the washing of the hands and feet of the priests that was to be done at the bronze laver, which is the word רָחַץ rahats (raw-khats')- Strong's H7364 and means '**to wash, wash off, bathe, wash away**'.

Yirmeyahu was clearly shown the state of the hearts of Yisra'ēl and Yehudāh, and under the influence of inherited lies and vain traditions, the hearts of a called-out nation had become desperately sick, and we see a call to get cleaned up in:

Yirmeyahu/Jeremiah 4:14 “O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?”

This ‘washing’ that is called for here is for a washing of one’s garments that have been defiled by sin, and we see the word כָּבַס kabas (kaw-bas’)-

Strong’s H3526 used in:

Tehillah/Psalm 51:2 “Wash me completely from my guilt, and cleanse me from my sin.”


Tehillah/Psalm 51:7 “Cleanser me with hyssop, and I am clean; wash me, and I am whiter than snow.”

This was a Psalm that Dawid wrote after he was confronted by Nathan the prophet, after Dawid had sinned by going into Bathsheba and committing adultery.

This word **קָבַס** **kabās** is used in the words that Mosheh was told to speak to Yisra'el in preparation for them being ready to hear Elohim when He would come down upon the Mountain:

Shemoth/Exodus 19:10-11 “And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments, 11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.”

Shemoth/Exodus 19:14 “And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments.”

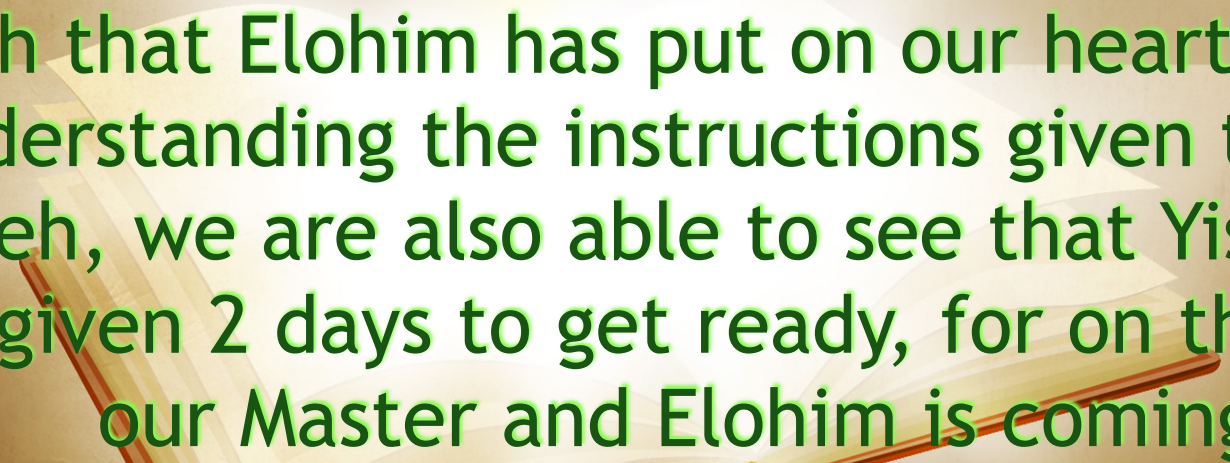


In the call of repentance given to the assembly in Sardis we see the words of our Master telling them:

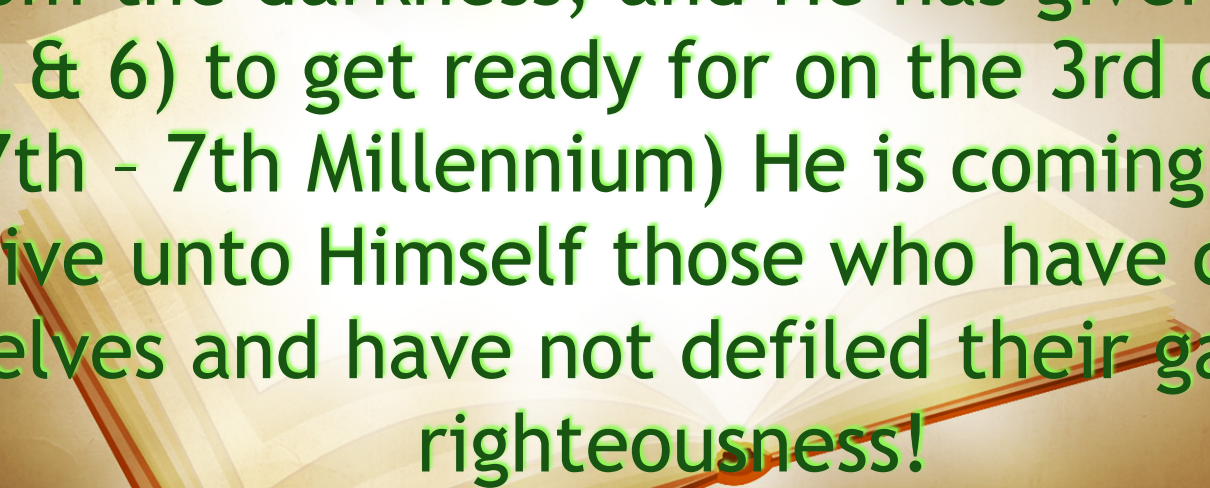
Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”



We are to keep our garments clean as we guard the Torah that Elohim has put on our hearts, and in understanding the instructions given through Mosheh, we are also able to see that Yisra'el has been given 2 days to get ready, for on the 3rd day our Master and Elohim is coming!



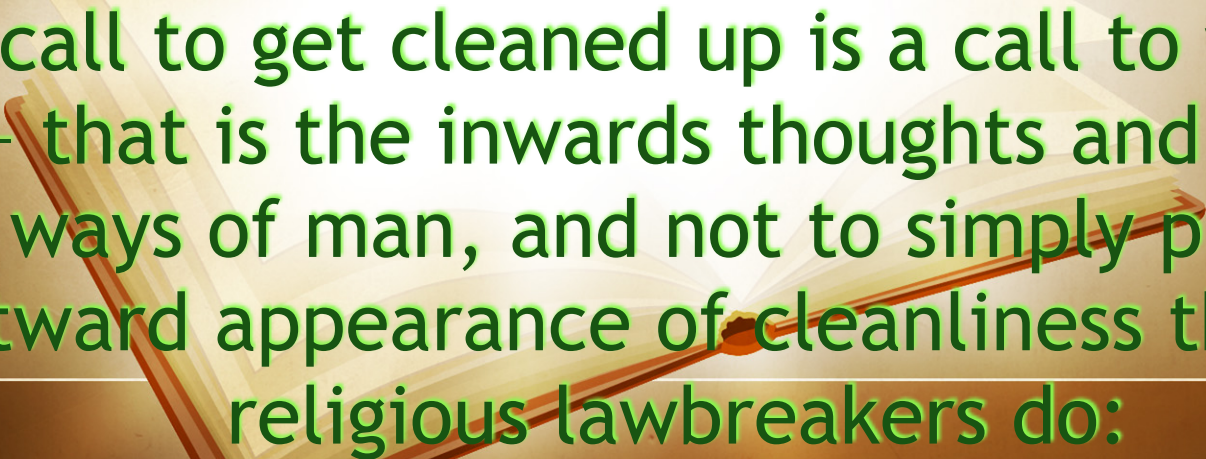
יהושע Messiah, The Light of the world, came on the 4th day (4th Millennium) in order to separate the light from the darkness, and He has given His body 2 days (5 & 6) to get ready for on the 3rd day (that is the 7th - 7th Millennium) He is coming again to receive unto Himself those who have cleansed themselves and have not defiled their garments of righteousness!



Ya'aqob makes a clear call for sinners to wash their hands and hearts:

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

This call to get cleaned up is a call to wash the heart - that is the inwards thoughts and intentions and ways of man, and not to simply put on an outward appearance of cleanliness that the religious lawbreakers do:



Luqas/Luke 11:39-40 “And the Master said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness. ⁴⁰ “Mindless ones! Did not He who made the outside make the inside also?”

The garments are to be kept pure:

The Hebrew word translated as ‘garments’ is בגד begged (behg’-ed)- Strong’s H899 which means, **‘garment, covering, treachery, to deceive’** and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

In this section, we also see the instructions regarding a leprous infection on any garment of warp, weft or wool and as we know that in Scripture garments are often a symbolic picture of our works, so what we can deduce from the instructions given here thus far is that the first section on dealing with the 'skin' can represent our attitudes and our thought processes as well as our commitment to walking in the Truth and our ability to renew our minds daily, while when we come to the infection on the garments we see the picture of our works.

The Hebrew word that is used here for 'wool' comes from the root word צָמַר tsemer (tseh'-mer)-

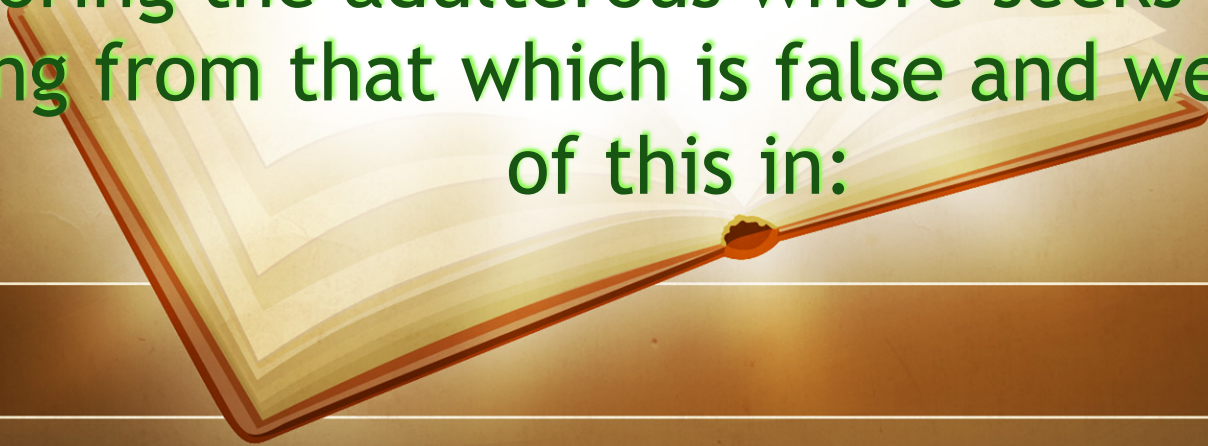
Strong's H6785 which means, '*wool, woollen, shaggy*' and is the product taken from animals; and the Hebrew word that is used here for 'flax' comes from the root word פָּשֶׁת pesheth (pish-teh')- Strong's H6593 which means, '*flax, linen, linen made from flax*', which is a product made from plants.

In speaking of the qualities of a capable wife, we are told in:

Mishlě/Proverbs 31:13 “She shall seek wool and flax, and with delight she works with her hands.”



Wool and linen are also seen as something that represents the covering of righteousness that our Master and Elohim has given to His called out and set-apart Bride, yet we also take note that through whoring the adulterous whore seeks out her covering from that which is false and we take note of this in:



Hoshěa/Hosea 2:5 “For their mother has whored, she who conceived them has acted shamelessly. For she said, ‘I go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.’”

Hoshěa/Hosea 2:9 “Therefore I shall turn back and shall take my grain in its time and My new wine in its appointed time, and I shall take away My wool and My linen covering her nakedness.”