

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

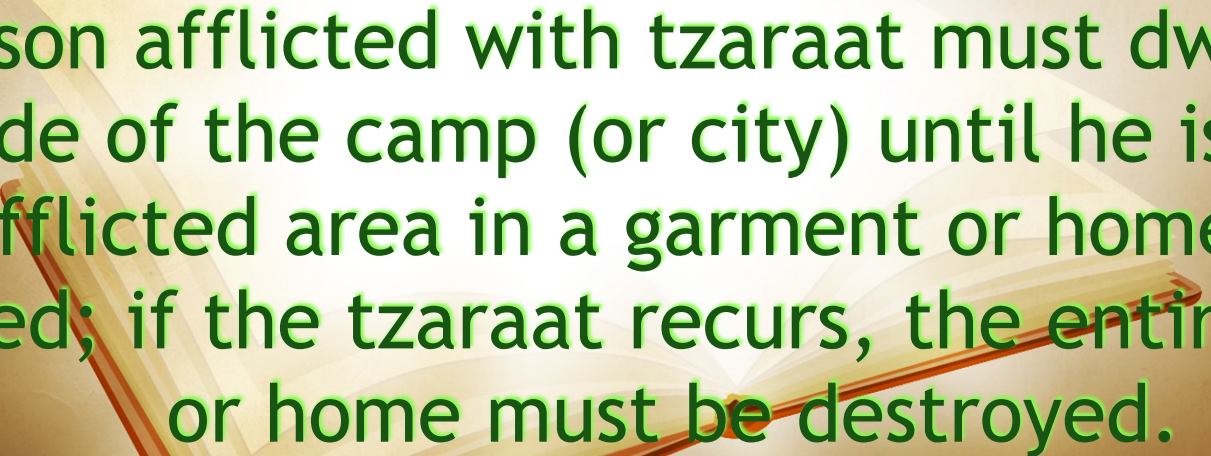
THIS WEEK TORAH PARASHAT

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).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A person afflicted with tzaraat must dwell alone outside of the camp (or city) until he is healed. The afflicted area in a garment or home must be removed; if the tzaraat recurs, the entire garment or home must be destroyed.



The Woman Who Bled for 12 Years



Luk 8:43 And a woman, having a flow of blood for twelve years, who, having spent all her livelihood on physicians, was unable to be healed by any,
Luk 8:44 came from behind and touched the tzitzit of His garment. And immediately her flow of blood stopped.

Luk 8:45 And יהושע said, “Who touched Me?” And when all denied it, Kěpha and those with him said, “Master, the crowds throng You and press upon You, and You say, ‘Who touched Me?’ ”

Luk 8:46 But יְהוֹשֻׁעַ said, “Somebody did touch Me,
for I knew power went out from Me.”

Luk 8:47 And the woman, seeing that she was not
hidden, came trembling, and falling down before
Him she declared to Him in the presence of all the
people why she had touched Him and how she was
healed immediately.

Luk 8:48 And He said to her, “Take courage,
daughter, your belief has healed you. Go in peace.”

Laws About Leprosy

Lev 13:1 And יהוה spoke to Mosheh and to Aharon,
saying,

Lev 13:2 “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.

Lev 13:3 “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.

Lev 13:4 “But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall shut up the infected one seven days.

Lev 13:5 “And the priest shall look at him on the seventh day and see, if the infection appears to be as it was, and the infection has not spread on the skin, then the priest shall shut him up another seven days.

Lev 13:6 “And the priest shall look at him again on the seventh day and see, if the infection has darkened, and the infection has not spread on the skin, then the priest shall pronounce him clean. It is a scab, and he shall wash his garments and be clean.

Lev 13:7 “But if the scab spreads further over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

Lev 13:8 “And the priest shall look and see, if the scab has spread on the skin, then the priest shall pronounce him unclean, it is leprosy.

Lev 13:9 “When the infection of leprosy is on a man, then he shall be brought to the priest.

Lev 13:10 “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,

Lev 13:11 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.

Lev 13:12 “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,

Lev 13:13 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.

Lev 13:14 “But the day raw flesh appears on him, he is unclean.

Lev 13:15 “And the priest shall look at the raw flesh and pronounce him to be unclean - the raw flesh is unclean, it is leprosy.

Lev 13:16 “Or when the raw flesh changes and turns white again, he shall come to the priest.

Lev 13:17 “And the priest shall look at him and see, if the infection has turned white, then the priest shall pronounce the infected one clean, he is clean.

Lev 13:18 “And when the body has a boil in the skin, and it is healed,

Lev 13:19 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.

Lev 13:20 “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.

Lev 13:21 “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;

Lev 13:22 and if it has spread further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

Lev 13:23 “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.

Lev 13:24 “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,

Lev 13:25 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.


Lev 13:26 “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.

Lev 13:27 “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.

Lev 13:28 “But if the bright spot stays in its place, and has not spread on the skin, but has faded, it is a swelling from the burn. And the priest shall pronounce him clean, for it is the scar from the burn.


Lev 13:29 “And when a man, or a woman, has an infection on the head or in the beard,

Lev 13:30 then the priest shall look at the infection and see, if it appears deeper than the skin, and there is thin yellow hair in it, then the priest shall pronounce him unclean, it is an eruption, a leprosy of the head or beard.



Lev 13:31 “But when the priest looks at the infection of the eruption and sees that it does not appear deeper than the skin, and there is no black hair in it, then the priest shall shut up the one with the infection of the eruption seven days.

Lev 13:32 “And on the seventh day the priest shall look at the infection and see, if the eruption has not spread, and there is no yellow hair in it, and the eruption does not appear deeper than the skin,



Lev 13:33 then he shall shave himself, but the eruption he does not shave. And the priest shall shut up the one with the eruption another seven days.

Lev 13:34 “And on the seventh day the priest shall look at the eruption and see, if the eruption has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. And he shall wash his garments, and he shall be clean.

Lev 13:35 “But if the eruption spreads further over the skin after his cleansing,

Lev 13:36 then the priest shall look at him and see, if the eruption has spread over the skin, the priest need not seek for yellow hair, he is unclean.

Lev 13:37 “But if the eruption appears to have stayed, and there is black hair grown up in it, the eruption has healed. He is clean, and the priest shall pronounce him clean.

Lev 13:38 “And when a man or a woman has bright spots on the skin of the body, white bright spots,

Lev 13:39 then the priest shall look and see, if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin, he is clean.

Lev 13:40 “And when a man loses the hair of his head, he is bald, he is clean.

Lev 13:41 “And if the hair has fallen from his forehead, he is bald on the forehead, he is clean.

Lev 13:42 “And when there is on the bald head or bald forehead a reddish-white infection, it is leprosy breaking out on his bald head or his bald forehead.

Lev 13:43 “And the priest shall look at it and see, if the swelling of the infection is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,

Lev 13:44 he is a leprous man, he is unclean. The priest shall pronounce him unclean, without fail, his infection is on his head.

Lev 13:45 “As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, ‘Unclean! Unclean!’”

Lev 13:46 “He is unclean - all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.”

Lev 13:47 “And when a garment has an infection of leprosy in it, in a woollen garment or in a linen garment,

Lev 13:48 or in the warp or in the weft of linen or wool, or in leather or in any leather-work,

Lev 13:49 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.

Lev 13:50 “And the priest shall look at the infection and shut up the infected seven days.

Lev 13:51 “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.

Lev 13:52 “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.

Lev 13:53 “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,
Lev 13:54 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.



Lev 13:55 “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.

Lev 13:56 “And if the priest shall look and see that the infection has faded after washing it, then he shall tear it out of the garment, or out of the warp, or out of the weft, or out of the leather.

Lev 13:57 “And if it is still seen in the garment, or in the warp or in the weft, or in any leather object, it is a spreading infection. Burn it with fire, that in which the infection is.

Lev 13:58 “And if you wash the garment, or the warp or the weft, or any leather object, if the infection has disappeared from it, then it shall be washed a second time, and shall be clean.

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.”

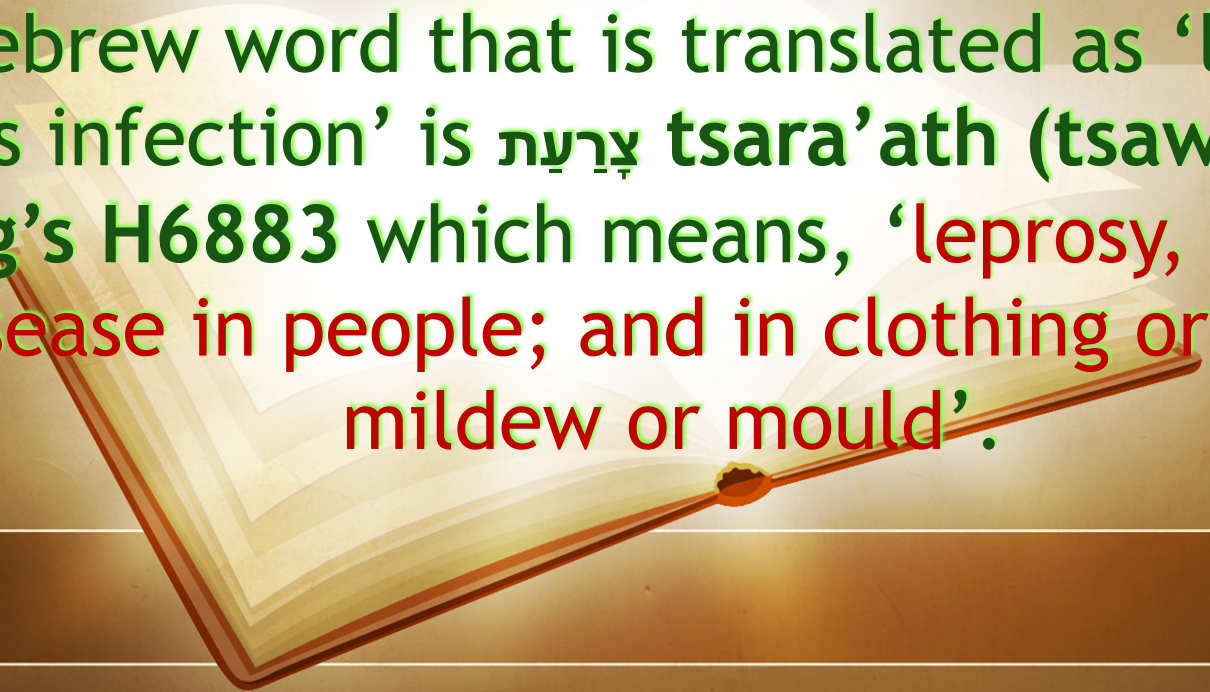


CHAPTER 13

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.

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.

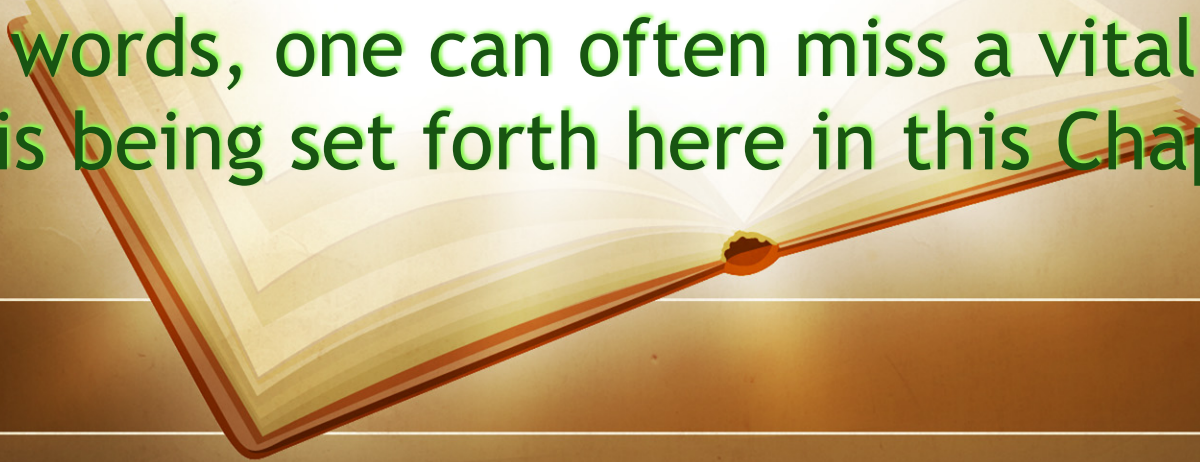
Qorintiyim Aleph/1 Corinthians 11:31 “For if we were to examine ourselves, we would not be judged.”

One would come to the priest to determine whether it came from a deeper cause.

He is the only one who can diagnose it, after examining the facts. What is such a powerful picture and great lesson for us in this entire chapter is the fact that only the priest could declare someone clean or unclean!

What is worth taking note of, is the use of the Hebrew root word that is translated in this chapter as **‘plague, infection and disease’**.

With this root word being translated into 3 different English words, one can often miss a vital theme that is being set forth here in this Chapter!



The Hebrew root word that is used, is the noun נָגַע nega (neh'-gah)- Strong's H5061 which means, '*a stroke, plague, mark, affliction, infection, wound, disease*' and this comes from the primitive root word נָגַע naga (naw-gah')- Strong's H5060 and means, '*to touch, strike, reach, cause to touch, join*' and denotes that which pertains when one thing (or person) physically contacts another.

The noun נָגַע nega (neh'-gah)- Strong's H5061 refers to a physical blow, or to the punishment that a ruler gives a subject.

Elohim is usually the one who meets out punishment and/or disease and here in Wayyiqra/Leviticus 13 & 14 we see the majority use of this noun, concerning the contagious diseases described.

This noun is used 47 times in Wayyiqra/Leviticus 13 and 14 times in Wayyiqra/Leviticus 14.

That is a total of 61 times that this noun is used in the two chapters that deal with the plague or disease or infection of leprosy!

It is used a total of 78 times in the Tanak and so, with the majority of its usage being here in Wayyiqra/Leviticus 13, we can acknowledge and identify a clear emphasis being made, with the clear lesson on that which our Master took upon Himself in order to redeem us from the destruction of sin and the associated plagues, infections and diseases that are as a result of sin.

In a powerful psalm of praise unto יהוה, for the complete protection and provision we have in Him, we take note that those who find refuge in יהוה have no plague come near their tent!

Tehillah/Psalm 91:10 “No evil befalls you, and a plague does not come near your tent”

In a clear prophecy of Messiah - the revealed Arm of יהוה - we are told how He would be stricken for our transgressions. In the following verse the root word נָגַע nega (neh'-gah)- Strong's H5061 is translated as 'stricken':

Yeshayahu/Isaiah 53:8 “He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken.”

Kěpha reminds us that Messiah suffered for our sins:

Kěpha Aleph/1 Peter 3:18 “Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit”

Having been set from sin and destruction, we are to make sure that we stay clean, as we walk in Messiah and guard to do all His commands and we are therefore able to learn from this chapter on the Torah of leprosy, that we are to come out and touch not that which is unclean!

Yeshayahu/Isaiah 52:11 “Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה.”

The root word נָגַח naga (naw-gah')- Strong's H5060 is translated here as 'touch' and the Greek word used in the LXX (Septuagint) is ἅπτομαι haptomai (hap'-tom-ahee)- Strong's G680 which means, '*touch, fasten oneself to, cling*' and is used to describe the practice of having no fellowship with pagan practices, as we see the clear command given in:

Qorintiyim Bět/2 Corinthians 6:17 "Therefore, "Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you."

The Temple of the Living God

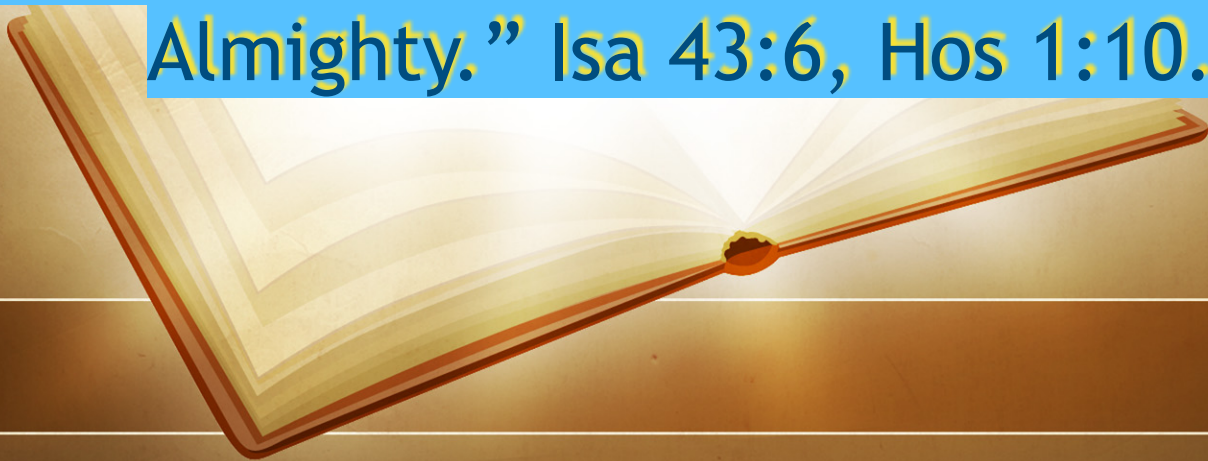
2Co 6:14 Do not become unevenly yoked with unbelievers. For what partnership has righteousness and lawlessness? And what fellowship has light with darkness?

2Co 6:15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?

2Co 6:16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.”^a Lev 26:12
Footnote: ^aSee also Exo 29:45, Lev 26:12, Jer 31:1, Eze 37:27.

2Co 6:17 Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you. Isa 52

2Co 6:18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.” Isa 43:6, Hos 1:10.



The Greek word translated as 'not' is μή mē (may)-
Strong's G3361 which is a primary participle of a
qualified negation, meaning, '*not, know, neither,
none*'

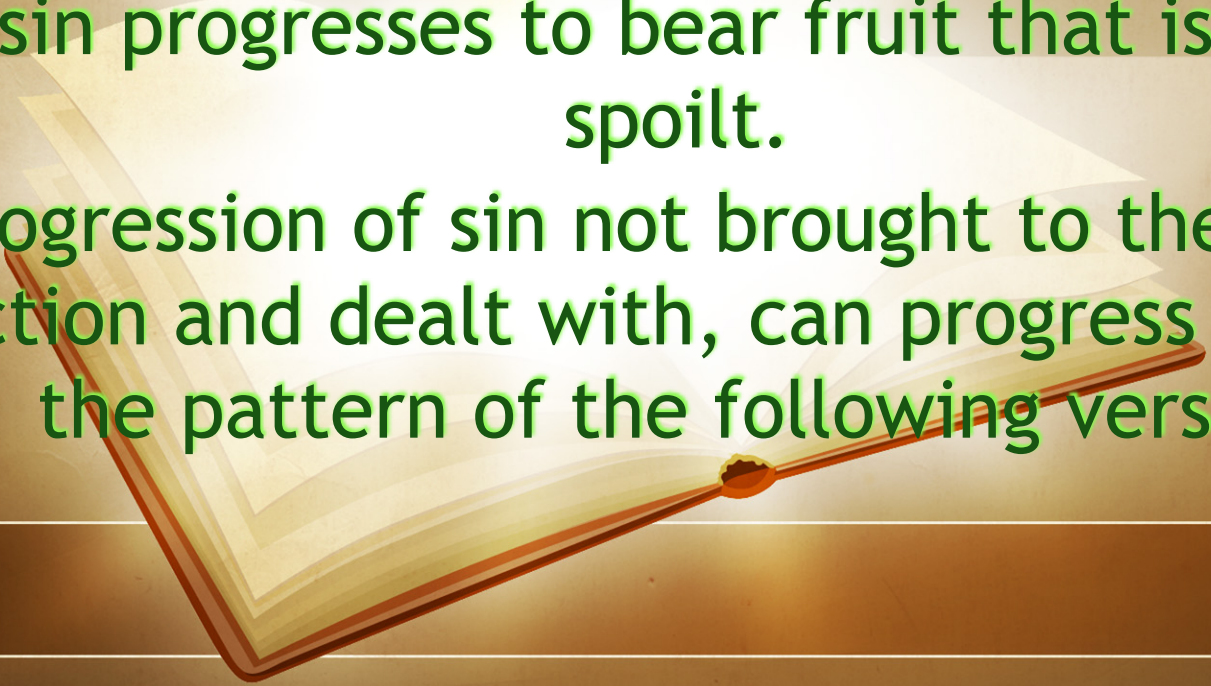
The reason that I am highlighting these words and
its uses in various verses is to simply point out the
wonderful work that our Master and Redeemer has
done for us, as He was stricken for our
transgressions, cleansing us from that which defiles
and now, we are to make sure we do not touch that
which does not pertain to complete set-apartness!

Yohanan Aleph/1 John 5:18 “We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him.”

In verse 2-3 we see how the language used to describe the progression of leprosy in fact shows us how sin/lawlessness too can progress from something seemingly small and insignificant to a fully blown outburst of wickedness and bad fruit.

The lesson on leprosy is that it represents for us the sin of the flesh and how 'unseen' sin or un-dealt with sin progresses to bear fruit that is ugly and spoilt.

The progression of sin not brought to the priest for inspection and dealt with, can progress as seen in the pattern of the following verses:




1 - Verse 2 - The beginning - a scab or a bright spot -

Yeshayahu/Isaiah 3:16-17 “And יהוה says, “Because the daughters of Tsiyon are haughty, and walk with outstretched necks and seductive eyes, walking and mincing as they go, making a jingling with their feet, ¹⁷ therefore יהוה shall smite with a scab the crown of the head of the daughters of Tsiyon, and יהוה expose their nakedness.”

2 - Verse 7 - Advancement - scab spreads over the skin

Yeshayahu/Isaiah 1:5-6 “Why should you be beaten anymore? You continue in apostasy! All the head is sick, and all the heart faints. 6 From the sole of the foot, to the head, there is no soundness in it - wounds and bruises and open sores; they have not been closed or bound up, or soothed with ointment.”



3 - Verse 10 - Full outburst - raw flesh in the swelling - a picture of hatred setting in!

Amos 5:10 “They hated the one who reproves in the gate, and they despise the one who speaks the truth.”

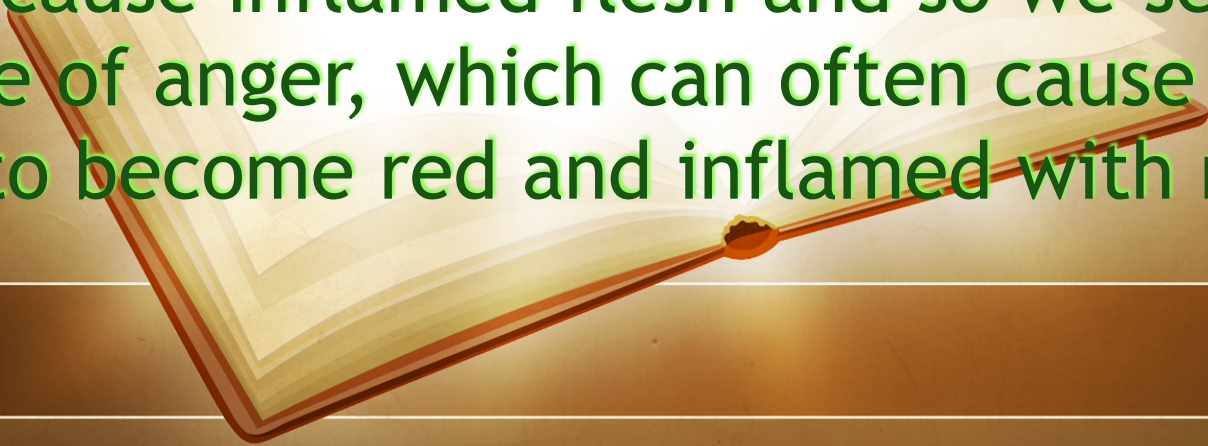


4 - Verse 24 - Inflamed state - burns/ burning - be consumed with His love and respond with obedience in joy or stay in a disobedient state and be 'consumed' in His wrath!

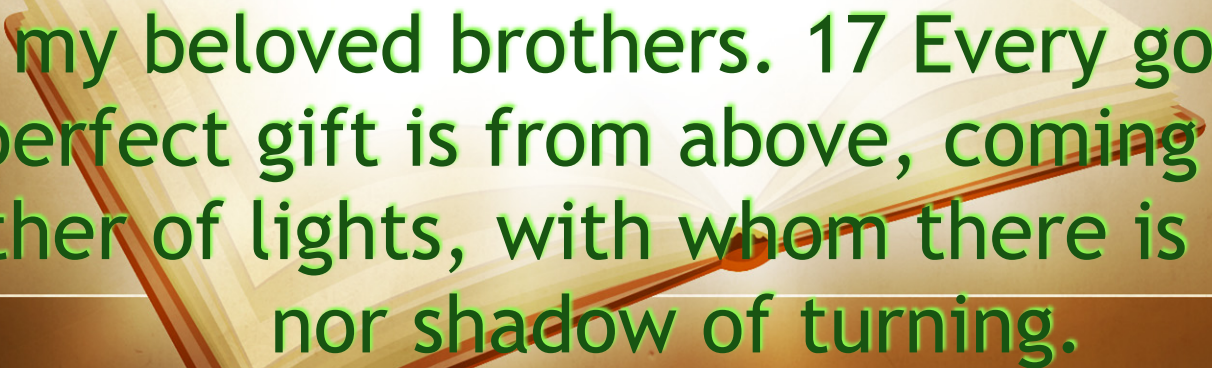
Yeshayahu/Isaiah 3:24 "And it shall be: Instead of a sweet fragrance, a smell of decay; and instead of a belt, a rope; and instead of well-set hair, baldness; and instead of a festal robe, a girding of sackcloth; and branding instead of loveliness."

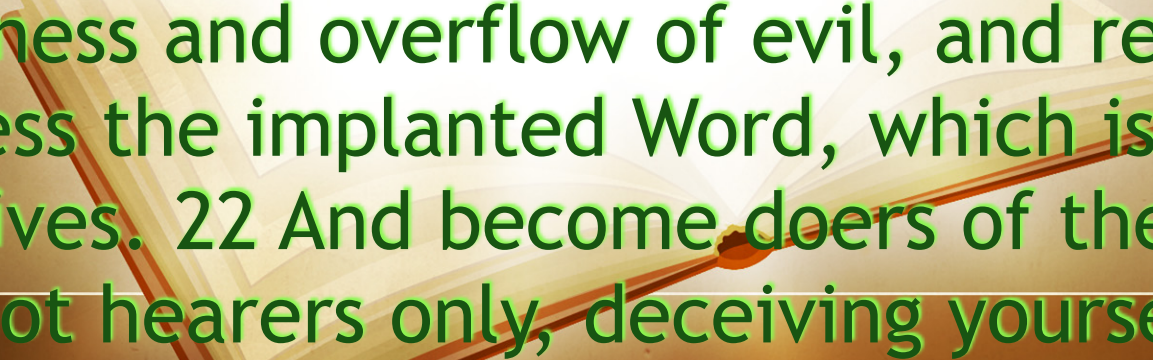
Inflammations can picture for us certain 'mind games', through slander or gossip, which can certainly contaminate us and cause us to become 'unclean' and defiled!

Burns cause inflamed flesh and so we see this as a picture of anger, which can often cause one's face to become red and inflamed with rage!



Ya'aqob/James 1:14-22 "But each one is enticed when he is drawn away by his own desires and trapped. 15 Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death. 16 Do not go astray, my beloved brothers. 17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning.





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.”

