

T^[h]urah (Torah/instruction) **Portions, Haftarah & the Good News** תּוֹרָה “T^[h]azriya” Conceived,,

T^[h]urah (Torah / Instruction)

Haftarah

Good-News

U[’]yaqra (Leviticus) 12:1-13:59

Yakazqa’al (Ezekiel) 45:16-46:18

Mark 9:14-50

Before we get into the T^[h]urah portion I would like to lay down some fundamental principles concerning Clean and unclean. These two words are linked together with Life and death, or joined in unity or separation. How could one be made unclean?

1. One could become tamei by eating certain animals and touching the carcasses of certain animals—Lev. 11:1-47.
2. One could become tamei by contact with a corpse—Num.5:2.
3. One could become tamei during childbirth—Lev.12:1-8.
4. One could become tamei because of certain bodily discharges—Lev. 15:1-33.
5. One could become tamei by contracting certain skin diseases—Lev. 13:1-59.

Question, Can anyone of us be considered to have leprosy?

Concerning Life and Death—Earlier we saw that the essence of ritual purity involves issues of **LIFE** and **DEATH**. The theme of life and death was illustrated first in Genesis 3. What were the names of the two trees in the garden?

According to Genesis 2:17; and 3:2, what would happen if Adam and Chauah^(Eve) ate fruit from the Tree of the Knowledge of Good and Evil? According to Genesis 3:22, what should happen if Adam and Chauah^(Eve) ate fruit from the Tree of Life.

How then did they experience death **ON THE DAY** that they ate fruit from the forbidden tree? They were expelled from the garden. This started the decaying process or aging.

As you can see, death is separation from Yahuah, the source of life.

But more importantly, they were banished from the place where Yahuah dwelled! Furthermore, they were cut off from the source of life. How does this analysis relate to becoming ritually unclean? Adam and Chauah^(Eve) sinned. A consequence of their sin was that they were put out of the garden, which is where Yahuah and the tree of life dwelled. When a person becomes tamei they cannot come in to the Mishkan/tabernacle, where Yahuah dwells.

The teaching concerning ritual cleanliness goes back as far as the garden!

Lev. 12:2 Speak unto the children of Yashra’al^(Israel), saying, If a woman have **conceived seed** תּוֹלֵדֶת, and born a man child: then she shall be unclean seven days; according to the days of the **separation** for her **infirmity** shall she be unclean.

- **2232.** זָרַע **zara**, *zaw-rah’*; a primitive root; to sow; figuratively, to disseminate, plant, fructify:—bear, conceive seed, set with sow(-er), yield.
- **5079.** נִדְּחָה **niddah**, *nid-daw’*; from 5074; properly, rejection; by implication, impurity, especially personal (menstruation) or moral (idolatry, incest):—x far,

filthiness, x flowers, menstruous (woman), put apart, x removed (woman), separation, set apart, unclean(-ness, thing, with filthiness).

- **1738.** דָּוָה **davah**, *daw-vaw'*; a primitive root; to be sick (as if in menstruation):—infirmary.

Why is a niddah pronounced unclean? Life is being removed from the body

How is Childbirth considered unclean? Blood which is life is removed from the body.

“When a woman has conceived (tazriya), and has given birth...” Tazriya is usually translated into English as “conceived” or “conceives”. However, it literally means to “give seed”. This is also allegorical, as when a seed is planted in the earth; it decomposes and joins with the earth. And, only then can it bring forth new and vigorous life that produces fruit. It was in this understanding that Yahusha spoke, as the time for his death drew near, in Yahuchanan ^(John) 12:24; “Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit.”

Lev. 12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

- **2403.** חַטָּאָה **chattaah**, *khat-taw-aw'*; or חַטָּאת **chattaceth**, *khat-tawth'*; from 2398; an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender:—punishment (of sin), purifying(-fication for sin), sin(-ner, offering).
- 2398. חָטָא **chata**, *khaw-taw'*; a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:—bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass.

Lev. 12:7 Who shall offer it before Yahuah, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that has born a male or a female.

Lev. 12:8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean.

- **3532.** כֶּבֶשׂ **kebes**, *keh-bes'*; from an unused root meaning to dominate; a ram (just old enough to butt):—lamb, sheep.
- 3534. כֶּבֶשׂ **kebesh**, *keh'-besh*; from 3533; a footstool (as trodden upon):—footstool.
- **8449.** תּוֹר **towr**, *tore*; or תָּר **tor**, *tore*; probably the same as 8447; a ring-dove, often (figuratively) as a term of endearment:—(turtle) dove.
- 8446. תּוֹר **tuwr**, *toor*; a primitive root; to meander (causatively, guide) about, especially for trade or reconnoitring:—chap(-man), sent to descry, be excellent, merchant(-man), search (out), seek, (e-)spy (out).

- **3123.** יִנְדָּה **yownah**, *yo-naw'*; probably from the same as 3196; a dove (apparently from the warmth of their mating):—dove, pigeon.

Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called Yahusha, which was so named of the messenger ^(angel) before he was conceived in the womb.

Luke 2:22 And when the days of her purification according to the law of Mushah ^(Moses) were accomplished, they brought him to Jerusalem, to present *him* to Yahuah;

Luke 2:23 (As it is written in the law of Yahuah, Every male that opens the womb shall be called set-apart to Yahuah;)

Luke 2:24 And to offer a sacrifice according to that which is said in the law of Yahuah, A pair of turtledoves, or two young pigeons.

Luke 2:25 And, behold, there was a man in Yarushalaiym ^(Jerusalem), whose name *was* Shama'un ^(Simon); and the same man *was* just and devout, waiting for the consolation of Yashra'al ^(Israel): and the set-apart spirit was upon him.

Luke 2:26 And it was revealed unto him by the set-apart spirit, that he should not see death, before he had seen the sovereign Mashiych ^(Messiah).

Luke 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Yahusha, to do for him after the custom of the law,

Luke 2:28 Then took he him up in his arms, and blessed Alahiym, and said,

Luke 2:29 Ruler, now let you your servant depart in peace, according to your word:

Luke 2:30 For mine eyes have seen your salvation,

Luke 2:31 Which you have prepared before the face of all people;

Luke 2:32 A light to lighten the Gentiles, and the esteem of your people Yashra'al ^(Israel).

Luke 2:33 And Yusaph ^(Joseph) and his mother marveled at those things which were spoken of him.

Luke 2:34 And Shama'un ^(Simon) blessed them, and said unto Miriam ^(Mary) his mother, Behold, this *child* is set for the fall and rising again of many in Yashra'al ^(Israel); and for a sign which shall be spoken against;

Luke 2:35 (Yea, a sword shall pierce through your own soul also,) that the thoughts of many hearts may be revealed.

Lev. 13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of **leprosy**; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

- **6883.** צָרַעַת **tsara'ath**, *tsaw-rah'-ath*; from 6879; leprosy:—leprosy
 - **6879.** צָרַע **tsara**, *tsaw-rah'*; a primitive root; to scourge, i.e. (intransitive and figurative) to be stricken with leprosy:—leper, leprous.

Lev. 13:13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that has* the **plague**: it is all turned white: he *is* clean.

Lev. 13:14 But when raw flesh appears in him, he shall be unclean.

- **5061.** נֶגַע **nega**, *neh'-gah*; from 5060; a blow (figuratively, infliction); also (by implication) a spot (concretely, a leprous person or dress):—plague, sore, stricken, stripe, stroke, wound.

Is. 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth.

Is. 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he **stricken**.

Let us see the 6th way you can get leprosy.

Num. 12:1 And Miriam and Aharan ^(Aaron) spoke against Mushah ^(Moses) because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

Num. 12:2 And they said, Has Yahuah indeed spoken only by Mushah ^(Moses)? has he not spoken also by us? And Yahuah heard *it*.

Num. 12:3 (Now the man Mushah ^(Moses) *was* very meek, above all the men which *were* upon the face of the earth.)

Num. 12:4 And Yahuah spoke suddenly unto Mushah ^(Moses), and unto Aharan ^(Aaron), and unto Miriam, Come out you three unto the tabernacle of the congregation. And they three came out.

Num. 12:5 And Yahuah came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aharan ^(Aaron) and Miriam: and they both came forth.

Num. 12:6 And he said, Hear now my words: If there be a prophet among you, *I* Yahuah will make myself known unto him in a vision, *and* will speak unto him in a dream.

Num. 12:7 My servant Mushah ^(Moses) *is* not so, who *is* faithful in all mine house.

Num. 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of Yahuah shall he behold: wherefore then were ye not afraid to speak against my servant Mushah ^(Moses)?

Num. 12:9 And the anger of Yahuah was kindled against them; and he departed.

Num. 12:10 And the cloud departed from off the tabernacle; and, behold, Miriam *became leprous*, *white* as snow: and Aharan ^(Aaron) looked upon Miriam, and, behold, *was leprous*.

- **6879.** טָרַח **tsara**, *tsaw-rah'*; a primitive root; to scourge, i.e. (intransitive and figurative) to be stricken with leprosy:—leper, leprous.

Note worthy: When you speak evil, your words can cause you to be unclean.

Num. 12:11 And Aharan ^(Aaron) said unto Mushah ^(Moses), Alas, my sovereign, I beseech you, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Num. 12:12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

Num. 12:13 And Mushah ^(Moses) cried unto Yahuah, saying, Heal her now, O Alahiym, I beseech you.

Num. 12:14 And Yahuah said unto Mushah ^(Moses), If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

Num. 12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

Miriam's Leprosy was do to her speaking against Mushah ^(Moses) She was put outside the camp. This was to give her time to repent and think about what she had done.

Deut. 24:7 If a man be found stealing any of his brethren of the children of Yashra'al ^(Israel), and makes merchandise of him, or sell him; then that thief shall die; and you shall put evil away from among you.

Deut. 24:8 Take heed in the plague of **leprosy**, that you observe diligently, and do according to all that the priests the Leuites ^(Levites) shall teach you: as I commanded them, *so* you shall observe to do.

Deut. 24:9 Remember what Yahuah your Alahiym did unto Miriam by the way, after that you were come forth out of Mitsraiym ^(Egypt).

Lev. 13:45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his **upper lip**, and shall cry, Unclean, unclean.

- **8222.** סָפָהּ **sapham**, *saw-fawm'*; from 8193; **the beard** (as a lip-piece):—beard, **(upper) lip**
- 8193. סָפָהּ **saphah**, *saw-faw'*; or (in dual and plural) סִפְתָּי **sepheth**, *sef-eth'*; probably from 5595 or 8192 through the idea of termination (compare 5490); the lip (as a natural boundary); by implication, language; by analogy, a margin (of a vessel, water, cloth, etc.):—band, bank, binding, border, brim, brink, edge, language, lip, prating, ((sea-))shore, side, **speech, talk, (vain) words**.

Lev. 13:46 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*.

So, how would you cover your upper lip? Some translations make it sound like you put a covering over the lip. However, from the Hebrew it simply says “cover” as with your hand.

Note the five things a metsora must do. He must

- 1) Tear his clothes,
- 2) Uncover his head,
- 3) Cover his beard or lip,
- 4) Cry out, “tamei, tamei”
- 5) Live in isolation.

Ezek. 24:16 Son of man, behold, I take away from thee the desire of your eyes with a stroke: yet neither shall you mourn nor weep, neither shall thy tears run down.

Ezek. 24:17 Forbear to cry, make no mourning for the dead, bind the tire of your head upon you, and put on your shoes upon your feet, and cover not *your* lips, and eat not the bread of men.

Ezek. 24:18 So I spoke unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

Got the picture? His “head” (or true thoughts) are uncovered and he must acknowledge his sin; the first step to forgiveness and healing.

Read Leviticus 10:6-7:

Lev. 10:6 And Mushah^(Moses) said unto Aharan^(Aaron), and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Yashra'al^(Israel), bewail the burning which Yahuah has kindled.

Lev. 10:7 And you shall not go out from the door of the tabernacle of the congregation, lest you die: for the anointing oil of Yahuah *is* upon you. And they did according to the word of Mushah^(Moses).

where Mushah^(Moses) gives Aharan^(Aaron) and his remaining sons instructions after the death of Nadab and Abiyhu. How are these instructions related to our discussion of the metzora?

- Clearly, the tearing of clothes and uncovering of the head were normal methods of expressing grief over the DEATH of a loved one.

Read Bamidbar^(Numbers) 5:2 and Uayiqra^(Leviticus) 13:46. Where was a metsora required to live? Outside the camp.

By living outside of the camp the metsora was cut off from the Mishkan. In other words, they were cut off from the source of all life! Remember Adam and Chauah^(Eve) and the connections we made earlier? Adam and Chauah^(Eve) experienced **DEATH** the day they sinned. On that day they were kicked outside the camp (out of the garden), and separated from He who is the source of all life. They died, and so does the metsora when he can no longer draw nigh to Yahuah, the source of life.