

Parashah 27 Tazria (She Conceives)

Tazria (She Conceives) {Leviticus 12:1 – 13:59}

Haftorah: M'lakhim Bet (2 Kings 4:42 – 5:19)

B'rit Hadashah suggested readings for Parashah

2 Timothy 3:16-17; Luke 7:18-23; Matthew 11:2-6; Luke 8:43-48; Matthew 9:19-22; Mark 5:27-34

This week's portion is from Leviticus 12:1 – 13:59

(Bold, Underlining and Italics added for emphasize)

{NKJV-New King James Version, CJB-Complete Jewish Bible, TEV-Today's English Version}

Our Prayer today, for understanding of G-d's word with His promises and requirements for us:

Psalm 86:11,6 (NKJV) "⁶ *Give ear, O LORD, to my prayer*; and attend to the voice of my supplications... ¹¹ *teach me your way, O LORD*; I will walk in your truth; *unite my heart* to fear your name."

Last week in the Parashah we learned more about G-d's requirements for Israel, the introduction of the dietary laws. All of this direct and deliberate instruction from G-d. We have learned these carry on the theme of "holiness" and "drawing near" to G-d.

We are still learning, if we ignore the "Law", in particular the sacrificial, offering, purity rituals and the difference in clean and unclean, in our studies, we will not have the proper understanding of what Yeshua's sacrifice did and continues to do for us. By ignoring what G-d has given to us as instruction and guidance, one cannot adequately explain, converse intelligently nor teach the fullness of G-d's word and His Love, Mercy, Grace and Salvation.

We continue to learn how G-d gives very specific and detailed instructions concerning how to draw near to Him and how the Priests are a part of the formula. We also see how G-d continues to set a higher standard for Israel as the priestly nation, as the light to the world. From this we learn of the standards, which please G-d. We are continuing to learn what G-d considers clean and unclean or in other words, common and un-common. We are learning through these principles and the detailed instructions for "laws" of purity how to approach and draw near to Adonai in an acceptable state of being "clean" as He expects.

In this week's teaching we are learning how G-d sets up purification laws concerning things that happen in the physical, normal everyday life. Yet there is significance in how G-d views these things and the higher standard He has set for Israel.

As we look at these, observe the time frames for purification. We are starting to learn about the "eighth day" bridge from the natural to the spiritual.

As these instructions are very detailed and are not only for the individual who is afflicted with a physical problem, but the priests for dealing with the problems, we will, rather than read the entire section, as

they are technical instructions, look at key points. Please follow in your Bible or the sections as copied and printed. However take the time to read the entire portion. Take note of G-d's requirements for cleanliness. What we now know are biological scientific reasons for many of G-d's commands or "laws".

We will continue to learn how this system set up by G-d is prophetically symbolic of what Yeshua HaMashiach / Jesus Christ the Messiah does for us, bringing us healing and cleansing – spiritually!

When we consider Yeshua HaMashiach and the “Laws” of clean and unclean in the natural, some may wonder just how it applies to Yeshua HaMashiach.

For understanding of some of the Hebrew words used in the Complete Jewish Bible (CJB) here are the definitions:

1. *Tazria* - “she conceives” - *Niddah* – “describing a woman during menstruation, or a woman who has menstruated and not yet completed the associated requirement of immersion in a mikveh (ritual bath).”
2. *Tzara’at* – “describes disfigurative conditions of the skin and body hair as well as conditions equivalent to mold, mildew and other growths on clothing and houses”
3. *Cohen* - Priest

Leviticus 12:1-3 (CJB) ¹ Adonai said to Moshe, ² “Tell the people of Isra’el: ‘If a woman conceives and gives birth to a boy, **she will be unclean for seven days with the same uncleanness as in niddah**, when she is having her menstrual period. ³ **On the eighth day, the baby’s foreskin is to be circumcised.**

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| 1. And the Lord spoke to Moses, saying: | א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר: |
| 2. Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean. | ב. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וַיִּלְדָּה זָכָר וְטִמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַת דְּוֹתָהּ תִּטְמָא: |
| 3. And on the eighth day, the flesh of his foreskin shall be circumcised. | ג. וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׂר עָרְלָתוֹ: |

Here the “uncleanliness” for giving birth is seven days afterward, as with the requirements for a woman’s menstrual cycle. For the birth of a girl, the time of “uncleanliness” is longer. Sounds kind of harsh for the woman doesn’t it? Remember though, G-d gave Eve a sentence of pain in childbirth. Now instead of the painless and joyful experience that G-d Almighty originally intended, childbirth would be full of pain and struggle (Genesis 3:16).

The circumcision of a male baby is commanded by G-d to be done on the eighth day. It has been medically proven (scientifically) the blood clotting ability of the baby is the absolute highest on the eighth day. More important, this command bridges the natural birth a male and the spiritual as the circumcision is an outward sign of G-d's covenant with Abraham through whom the Nation of Israel came to be.

Leviticus 12:6-8 (CJB) ⁶ “When the **days of her purification are over**, whether for a son or for a daughter, **she is to bring** a lamb in its first year for a burnt offering and a young pigeon or dove **for a sin offering to the entrance of the tent of meeting, to the cohen.** ⁷ **He will offer it before Adonai and make atonement for her; thus she will be purified from her discharge of blood.** Such is the law for a woman who gives birth, whether to a boy or to a girl. ⁸ If she can’t afford a lamb, she is to take two doves or two young pigeons, the one for a burnt offering and the other for a sin offering; **the Cohen will make atonement for her, and she will be clean.**”

We have to look past the technical, black and white. First, remember the importance and significance of blood. Life is in the blood. While the things mentioned in scripture here, are normal parts of life, G-d uses the significance of the blood in a manner of speaking, being spilled (usually is associated with death) to re-enforce His views. *Blood being “spilled” not in sacrifice* is considered by G-d to be unclean. Therefore in order to be able to stand before G-d again in a clean state, there is the need for purification of time and sacrifice for atonement.

Next Israel is told and instructed concerning something else in the natural:

Leviticus 13:1-2 (CJB) ¹ Adonai said to Moshe and Aharon, ² “If someone develops on his skin a swelling, scab or bright spot which could develop into the disease *tzara’at*, he is to be brought to Aharon the *cohen* or to one of his sons who are *cohanim*.

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| <p>1. And the Lord spoke to Moses and Aaron, saying:</p> | <p>א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר:</p> |
| <p>2. If a man has a se'ith, a sappachath, or a bahereth on the skin of his flesh, and it forms a lesion of <i>tzara'ath</i> on the skin of his flesh. he shall be brought to Aaron the <i>cohen</i>. or to one of his sons, the <i>kohanim</i>.</p> | <p>ב. אָדָם כִּי יְהִי בְעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפְחַת אוֹ בַהֲרַת וְהָיָה בְעוֹר בְּשָׂרוֹ לְנִגַע צָרַעַת וְהוּבֵא אֶל אַהֲרֹן הַכֹּהֵן אוֹ אֶל אֶחָד מִבְּנֵי הַכֹּהֲנִים:</p> |

These chapters are devoted to infection, the diagnosis of it and the quarantine of the infected individual. G-d even discusses in detail the treatment of the clothes worn by the infected person. This is done for health in the natural, but also to drive home the point of being “clean” not only in body, but also in daily life for the entire community of Israel.

Leviticus 13:3 (CJB) ³ The *cohen* is to examine the sore on his skin; if the hair in the sore has turned white, and the sore appears to go deep into the skin, it is *tzara’at*, and after examining him the *cohen* is to declare him unclean.

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| <p>3. The <i>cohen</i> shall look at the lesion on the skin of his flesh, and [if] hair in the lesion has turned white and the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of <i>tzara'ath</i>. When the <i>cohen</i> sees this, he shall pronounce him unclean.</p> | <p>ג. וַרְאֵה הַכֹּהֵן אֶת הַנִּגַּע בְּעוֹר הַבְּשָׂר וְשֵׁעַר בְּנִגַע הַפֶּדָּה לְבָן וּמַרְאֵה הַנִּגַּע עֲמוֹק מֵעוֹר בְּשָׂרוֹ נִגַע צָרַעַת הוּא וְרְאִהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ:</p> |
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The most common, infectious skin disease of that day was leprosy. By seeing the cause of the disease, one can see the need for the cleansing of everything connected to a person with this disease.

“Leprosy is a chronic disease caused by the bacteria Mycobacterium leprae and Mycobacterium lepromatosis. Leprosy is primarily a granulomatous disease of the peripheral nerves and mucosa of the upper respiratory tract; skin lesions are the primary external sign. Left untreated, leprosy can be progressive, causing permanent damage to the skin, nerves, limbs and eyes. Contrary to folklore, leprosy does not cause body parts to fall off, although they can become numb or diseased as a result of secondary infections; these occur as a result of the body's defenses being compromised by the primary disease. Secondary infections, in turn, can result in tissue loss causing fingers and toes to become shortened and deformed, as cartilage is absorbed into the body.”

When we understand how these commandments of the Torah, the “Law”, the Commandments are applied and why G-d issued them, we can better appreciate how they are symbolic and significant in how Yeshua HaMashiach/Jesus Christ the Messiah fulfills the “law” as he said he did. *By understanding the “Law”, the laws of uncleanness, the laws of purification and sacrifice for atonement, we can better fulfill our mission to proclaim the good news of the Gospel and prove the Apostle Paul was correct:*

2 Timothy 3:16-17 (NKJV) ¹⁶ *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,* ¹⁷ *that the man of God may be*

complete, thoroughly equipped for every good work.” And remember when the Apostle Paul wrote this to Timothy, the only scripture available was the Torah, the Prophets and Songs.

I will repeat; we now have the once for all time, blood sacrifice and death of Yeshua HaMashiach/Jesus Christ the Messiah for our “sin” offering. Yeshua/Jesus’s sacrifice on our behalf and his presentation of it to G-d the Father is to give us the purification to be able to draw near to the Father. We merely have to believe, repent and give ourselves over to Him to benefit from his love, grace and sacrifice to obtain the atonement and be clean before our Heavenly Father, through our High Priest, Yeshua HaMashiach/Jesus Christ the Messiah/Jesus Christ the Messiah.

***PRAISE OUR HEAVENLY FATHER, G-D ALMIGHTY FOR HIS INSTRUCTION,
GUIDANCE AND GRACE GIVEN TO US THROUGH HIS VERY WORD AND
HIS UNENDING LOVE FOR HIS CREATION, HUMANKIND!!***

Haftarah - Prophets M'lakhim Bet (2 Kings 4:42 – 5:19)

This week's Haftarah describes how a prophet miraculously cured an Aramite general of his tzara'at ailment. The bulk of this week's Torah reading discusses this skin disease and its related impurity.

The Haftarah begins with a brief mention of one of the prophet Elisha's miraculous feats. He received a paltry gift of twenty loaves of bread and a sack of grain. At Elisha's insistence, this gift was shared amongst his one hundred students. The food was enough for all—and there was even leftovers.

2 Kings 4:42-44 (NKJV) ⁴² Then a man came from Baal Shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give it to the people, that they may eat." ⁴³ But his servant said, "What? Shall I set this before one hundred men?" He said again, "Give it to the people, that they may eat; for thus says the LORD: 'They shall eat and have some left over.'" ⁴⁴ So he set it before them; and they ate and had some left over, according to the word of the LORD.

Naaman, general of the powerful Aramite armies, contracted tzara'at. A young captive Israelite maid advised him to seek the assistance of the "prophet in Samaria."

2 Kings 5:1-3 (NKJV) ¹ Now Naaman, commander of the army of the king of Syria, was a great and honorable man in the eyes of his master, because by him the LORD had given victory to Syria. He was also a mighty man of valor, *but* a leper. ² And the Syrians had gone out on raids, and had brought back captive a young girl from the land of Israel. She waited on Naaman's wife. ³ Then she said to her mistress, "If only my master *were* with the prophet who *is* in Samaria! For he would heal him of his leprosy."

Acting on this suggestion, the king of Aram dispatched a message to the king of Israel.

2 Kings 5:4-6 (NKJV) ⁴ And *Naaman* went in and told his master, saying, "Thus and thus said the girl who *is* from the land of Israel." ⁵ Then the king of Syria said, "Go now, and I will send a letter to the king of Israel." So he departed and took with him ten talents of silver, six thousand *shekels* of gold, and ten changes of clothing. ⁶ Then he brought the letter to the king of Israel, which said, Now be advised, when this letter

comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy.

The king of Israel panicked, until Elisha sent him a message.

2 Kings 5:7-8 (NKJV) ⁷ And it happened, when the king of Israel read the letter, that he tore his clothes and said, "Am I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me." ⁸ So it was, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."

Elisha advised Naaman to immerse in the Jordan River. Despite his initial reluctance to do so, Naaman carried out the prophet's orders, and was immediately healed.

2 Kings 5:9-14 (NKJV) ⁹ Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. ¹⁰ And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean." ¹¹ But Naaman became furious, and went away and said, "Indeed, I said to myself, '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 heal the leprosy.' ¹² *Are* not the Abanah and the 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. ¹³ And his servants came near and spoke to him, and said, "My father, *if* the prophet had told you *to do* something great, would you not have done *it*? How much more then, when he says to you, 'Wash, and be clean?'" ¹⁴ So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

Elisha refused to accept any gifts from Naaman. The general promised Elisha that he would no longer serve any deity other than the One G-d, and he departed.

2 Kings 5:15-19 (NKJV) ¹⁵ And he returned to the man of God, he and all his aides, and came and stood before him; and he said, "Indeed, now I know that *there is* no God in all the earth, except in Israel; now therefore, please take a gift from your servant." ¹⁶ But he said, "As the LORD lives, before whom I stand, I will receive nothing." And he urged him to take *it*, but he refused. ¹⁷ So Naaman said, "Then, if not, please let your servant be given two mule-loads of earth; for your servant will no longer offer either burnt offering or sacrifice to other gods, but to the LORD. ¹⁸ Yet in this thing may the LORD pardon your servant: when my master goes into the temple of Rimmon to worship there, and he leans on my hand, and I bow down in the temple of Rimmon--when I bow down in the temple of Rimmon, may the LORD please pardon your servant in this thing." ¹⁹ Then he said to him "Go in peace." So he departed from him a short distance.

B'rit Hadashah – New Testament

2 Timothy 3:16-17; Luke 7:18-23; Matthew 11:2-6; Luke 8:43-48;

Matthew 9:19-22; Mark 5:27-34

Time to review and summarize this week's teaching and study.

Still wondering how this system and consideration of clean and unclean apply to Jesus? Then let us look and learn: Luke 7:18-23 and Matthew 11:2-6 broach that idea and give an answer as to who Yeshua/Jesus is. Here John the Baptist is already in prison. He has heard of the works of Yeshua/Jesus and sends two of his disciples to inquire of Yeshua/Jesus if he is the “coming one” or if they need to be looking to someone else. In other words John the Baptist wanted to verify from Yeshua/Jesus himself if he was indeed the Messiah.

Luke 7:18-23 (NKJV) ¹⁸ Then the disciples of John reported to him concerning all these things. ¹⁹ And John, calling two of his disciples to *him*, sent *them* to Jesus, saying, "Are You the Coming One, or do we look for another?" ²⁰ When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?' " ²¹ And *that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.* ²² *Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.* ²³ *And blessed is he who is not offended because of Me."*

As Yeshua/Jesus performed his ministry, he, by physically curing “the ills” of people, cleansed them, ridding them of what in the natural, made them unclean by “Law” and thus unable to approach and worship G-d at the Temple. Through his cleansing the physical, he was already, even prior to his sacrificial death, giving the means to “draw near” to G-d.

There are some other examples, which are given to us in G-d’s word concerning the physical cleansing/curing of people. The church recognizes these as miracles of Yeshua/Jesus, using them to teach about his love. However by not understanding the depth of what it meant, not only to the people he cured physically, but to those who witnessed it, they are missing the entire picture of G-d’s Grace, Mercy and Love.

Let us look at a couple of examples. First, one that is pretty much universally known, even taught early to children in Sunday school. Matthew 9:19-22, Mark 5:27-34 and Luke 8:43-48 give us the account of the woman who by faith was cured by touching the hem/fringe of Yeshua’s/Jesus’s garment. We will look at Luke’s account, as he was physician and gives a bit more detailed account from the perspective of a physician:

Luke 8:43-48 (NKJV) ⁴³ Now a woman, having a flow of blood *for twelve years*, who had spent all her livelihood on physicians and *could not be healed by any*, ⁴⁴ came from behind and *touched the border of His garment. And immediately her flow of blood stopped.* ⁴⁵ And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' " ⁴⁶ But Jesus said, "Somebody touched Me, for I perceived power going out from Me." ⁴⁷ Now when the woman saw that she was not hidden, she came trembling and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. ⁴⁸ And He said to her, "Daughter, be of good cheer; *your faith has made you well.* Go in peace."

Most churches and denominations do teach and understand the principal of the last statement about her faith making it possible for her healing. Yes that is very important, however that is not the entire message of this event, not to those who witnessed it and it should not be for us either.

Remember what we learned from Leviticus concerning the clean and unclean? This poor woman not only had the medical complications associated with her infirmity, but she for *twelve years* had the social and

communal stigma of being ritually unclean. ***For twelve years***, understand that by the Law, for ***twelve years*** she had been ritually unclean, making anyone who came in contact with her ritually unclean as well. ***For twelve years*** her personal household items were unclean by her state. ***For twelve years*** because of her state of uncleanness, this poor woman was unable to fulfill the commands to worship as G-d required. Understand that for ***twelve years*** this woman could not go to the Temple and give the required and proper offerings and sacrifices, she could not worship at the synagogue with normal fellowship and she could not partake in the feast celebrations either. This woman could not even go to the temple! This woman essentially, was, because of her infirmity, in spiritual isolation and unable to draw near to G-d through G-d's set system of the times.

This miracle of Yeshua HaMashiach, within the understanding of the "Old Testament" and the "Law" which he did not abolish, but fulfilled, we learn how it prophetically symbolizes Jesus Christ. Yeshua did physically heal the woman.

At this time, Jesus freed this woman from bondage; bondage of being enslaved to uncleanness which kept her separated from important normal life and worship, kept her from being able to approach and worship at G-d's house, the synagogue and most importantly the Temple. *Yeshua/Jesus cured this woman, cleansing her and in symbolic essence resurrecting her physical life and her spiritual life.*

Now with deeper understanding, thanks to knowing the importance and function of the systems of sacrifices, offerings, purity rituals and the difference in clean and unclean as contained in Leviticus, we can see past the surface of the miracle. We can see and should be able to articulate the complete, in depth importance of that event in Yeshua's ministry. We should be able to teach and show how Jesus did more than just cure that physical ailment for that woman. He set her free in more than one way.

DO YOU NOW UNDERSTAND AND CAN YOU NOW EXPLAIN HOW THIS EVENT AND MIRACLE IS MORE THAN MERELY A PHYSICAL HEALING OF THE WOMAN?

Something else in this event and very specifically said in most of the healing accounts, Yeshua HaMashiach, Jesus Christ came into physical contact, touching or being touched by the unclean person.

This is a ***PARADOX***, as anyone according to the "Law" became (ritually) unclean themselves, if they touched or were touched by someone afflicted with a physical condition rendering them unclean However Jesus was sinless, without sin and was without blemish or impurity. Yeshua HaMashiach, Jesus Christ fulfilled the Torah, the Law.

Because we now have the once for all time blood sacrifice and death of Yeshua HaMashiach/Jesus Christ, we have our "cleansing" and "sin" offering. Yeshua's sacrificial death on our behalf and his presentation of it to G-d the Father is to give us the purification to be able to draw near to the Father. We have to believe, repent and give ourselves over to Him to benefit from his Love, Grace, Mercy and Sacrifice to obtain the atonement and be clean before our Heavenly Father, through our High Priest, Yeshua HaMashiach/Jesus Christ.

Our healer, the one who gives us the path for cleansing, purity and the blood of sacrifice for our

sin offering and our High Priest is none other than Yeshua HaMashiach / Jesus Christ the Messiah!

Yeshua HaMashiach / Jesus Christ the Messiah heals us of our uncleanness, cleans our defilement, raises us from spiritual death, all so we may draw near to G-d the Father and tabernacle with him.

G-d has been and is teaching, bringing to maturity, working and preparing humankind for the future, for the return of His Son with the Kingdom on earth as it is in Heaven.

Closing:

I would like to share a quote from the Messianic Torah Devotional by Kevin Geoffrey:

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“Adonai, G-d of Yis’rael, sanctified and Holy One, I only want to bless You in the abundance of Your presence. Pronounce me “clean,” O G-d, that I may approach You in reverent fear – that I may bow before You free from all that profanes and defiles. Show me Your ways, O Lord, and help me to separate from the uncleanness I have heaped upon myself. Restore me, Father, that I may dwell forever in the sanctity of Your midst – in holiness I will come to you, with all uncleanness cast aside...”

OBEDIENCE IS A KEY TO GROWING TO SPIRITUAL MATURITY AND DRAWING NEAR TO G-D Almighty.

*YOU HAVE TO BE IN THE WORD,
FOR THE WORD TO BE IN YOU!*

Shabbat Shalom, G-d Bless and Keep you!

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